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The Outlook

A·Family·Paper

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October

By Priscilla Leonard

High in the blue the white clouds sail,
The air is golden-clear,
Summer has passed from hill and vale,
Yet fairer is the year
In this rich-hued and ripened calm,
This sunny peace, this spicy balm,
Than in its earlier passionate prime,
And sweeter than the summer's chime
Rises October's thankful psalm.

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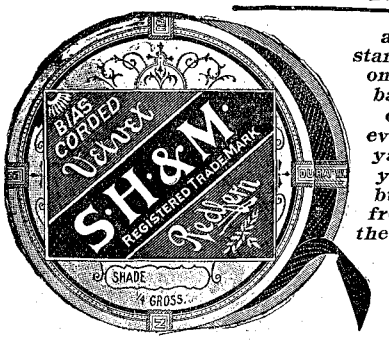

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The Outlook

A·Family·Paper

Volume 54 Saturday, 24 October, 1896 Number 17

NO one outside official circles seems to know precisely what the Government means to do with the dispatch-boat Bancroft. It has been reported and denied that the Bancroft is to go through the Dardanelles with or without permission and anchor at Constantinople, where she is to serve as a guard-ship for Minister Terrell. Everything points to a determination on the part of the Government to send the Bancroft through the Dardanelles, not for the sake, as some people suppose, of attempting to do anything about the Armenian question, but for the purpose, by her presence, of lending support to our claims for damage done to the property of American citizens and the injury and violence to American subjects under Turkish rule. Reparation has been demanded again and again, but no reparation has been made, and the country will be very glad if it turns out that the Government has at last decided to convince Turkey that there is one Power at least which she cannot always hoodwink and evade. The situation is interesting in many ways. The Dardanelles, or narrow passage connecting the Ægean Sea and the Sea of Marmora, is about forty-five miles long and varies in width, its greatest breadth being about four miles. The entrance is protected by a number of fortifications. When Turkey controlled all the seacoasts in the neighborhood, the Dardanelles could properly be regarded as a closed sea, and Turkey assumed the right to exclude foreign war-vessels. When the Black Sea passed under Russian control, this right, under the law of nations, ceased to exist. It was, however, agreed in the Treaty of Paris in 1856, and in that of London in 1871, that the Dardanelles should be closed to war-ships, except such as the Turkish Government chose to give the right of way. Our Government has never recognized this concession to Turkey as in any sense binding on the Powers who were not parties to the treaty, and has always assumed that its war-ships have a perfect right to go to and from the Black Sea through the Dardanelles. As a matter of courtesy, however, whenever it has been desired to send a ship through the Dardanelles, the consent of the Sultan has been asked. The Bancroft, which is a very small dispatch-boat, has been selected in order to avoid all objections against her size and armament.

❀

It is the duty of a government to protect its citizens wherever it has the power; where it has not the power it should cease all pretense of protection and declare frankly its powerlessness, that they may seek safety elsewhere—in flight if necessary. American property has been destroyed, American lives endangered, and the American flag insulted in Turkey. Whether this has been done by the connivance or because of the incompetence of the Sultan it is needless to inquire. It is our bounden duty to do one of two things: either to notify the American citizens who are pursuing a quiet and legitimate calling in Turkey that we are unable to protect them and their property, or else to proceed at once vigorously to afford them protection, by insisting upon the payment of indemnity for the injuries already inflicted, and upon the protection of them from future threats and danger. What we have no right to do is to temporize and palter and leave Turk and American alike uncertain of our purpose. It is, therefore, cause for gratification that the Bancroft has been ordered to go to Constantinople and that the American fleet has been ordered to rendezvous in the vicinity, and we trust that this means that the Administration has determined to afford adequate protection to the persons and property of its citizens in Turkey, at whatever cost to us, and at whatever hazard of war to Europe. Bad as war is, a timid and truculent spirit in the presence of an armed bully is worse; and that has been the apparent spirit of the European powers in the presence of Turkey. We believe that the American public, without respect to party, will support the Administration in pursuing a different policy and exhibiting a different spirit.

❀

The local political situation in San Francisco is peculiar and significant. There are nearly six hundred men in the field, including the National tickets. Two Republican city tickets, two Democratic, two Prohibition, a Non-partisan, a Labor, and others are to be dealt with on election day. Why this confusion and worse than folly? Because in this way the main issues are better concealed, the new charter can perhaps be defeated, and, if it is carried, its provisions can thus be more easily evaded. But there is another reason. Salaries of officers have been too high, clerkships too numerous, the work required too easy; hence, in hard times, the pressure of men and women seeking office or appointments is greater than ever. Overpaid municipal employees have not only demoralized the public service—they have misled friends and acquaintances, who now want equally good sinecures. In San Francisco at the present time the salaries of subordinates are about twice as much as those paid by private firms for similar services. A correspondent of the "Argonaut" lately looked up this matter, and states that in San Francisco "a competent male stenographer or bookkeeper receives, in private service, about $60 per month;" the city pays, for fewer hours and easier tasks, from $125 to $150. A similar difference, it is stated, is everywhere manifest. The wages of skilled labor have steadily decreased during the past decade—excepting in political circles. Taken in the aggregate, the vast sums of money thus paid out (over and above what private employers are paying) form a corruption fund which is constantly in use, injuring not only the public service, but also the men and women who receive it, and are thus yoked to political machines. Civil Service Reform principles should everywhere be extended to State, county, and city affairs. In California the fee system and mileage system should be abolished, and salaries reduced to the same rate that prevails in private employment. Good Government Clubs organized in every precinct of San Francisco, and sending delegates quarterly to central asso-

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ciations, would be of much service in forming public opinion and in organizing a tireless campaign in the interests of the taxpayers.

❀

There is constant evidence in the expression of opinion from the most influential sources in England that the desire in that country for adjustment of all differences with this country is deep and general. In a recent speech at Aberdeen, Professor Bryce expressed his earnest hope that Lord Salisbury would take the earliest opportunity of bringing the negotiations relating to the Venezuelan matter to a satisfactory issue, and of settling the terms of a treaty in time to bring it before the United States Senate at an early date. He said that it would be a very great service to England if Lord Salisbury would conclude a general treaty of arbitration, toward which very considerable progress had been made. In his judgment, the Premier had been overcautious in seeking to restrict the scope of arbitration. To those questions involving national honor, about which a great deal of vague and very loose writing has been indulged in on both sides of the Atlantic, Professor Bryce brings the sound common sense of a high-minded man in words which must carry conviction with them to all reasonable and thoughtful people. He proposes that disputes "affecting the honor or territorial integrity of either country" should not go to the court of arbitration unless by a special agreement outside the general treaty. Questions alleged to involve "national honor" are often the most delicate questions, and, therefore, those in which arbitration would be most useful, for the worth of arbitration lies largely in the fact that it saves national honor. A nation is not dishonored by accepting the decision of a properly constituted tribunal of arbitration, any more than a man is dishonored by referring to an ordinary court of justice matters which would a century ago have led him to challenge his opponent to a duel.

❀

The Indian Conference loses nothing in interest as the years go by. Though much has been accomplished in the past, there was a strong feeling expressed at the meeting last week that much yet remains to be done. Many warm friends of the meeting were missed, but, in spite of the empty places left by death and by the necessary absence of those usually at Mohonk, there was a large attendance, and the six sessions were crowded with listeners as well as with speakers. There were few from the field, but Mrs. Eldridge, a field matron from the Navajos, and Miss Collins, from the Sioux, amply made up for any deficiency. The former made an earnest plea for farming implements and seed to be wisely distributed, for though the Navajos are self-supporting, they are poverty-stricken because they cannot sell the wool on which they depend for a living. Miss Collins was called out again and again to answer practical questions as to school work, mission agencies, the character of the people, and the outlook. She commanded the respect and admiration of every one by her winning personality and sterling common sense. After twenty-one years of work and experience among the Sioux, Miss Collins declares that the problem is not a problem of what to do with the red man, but what to do with the white man. Given good agents, teachers, missionaries, and neighbors, and the Indians are as easily reached by high and noble influences, and may as readily be Christianized, as any others. The great problem is how to secure these. Especially does the question of securing and *retaining* good agents loom up with a Presidential election at hand. A strong sentiment was expressed by all friends of the Indians that an effort should be made in advance of the ides of March to influence the incoming President of the United States to retain, if possible, the present Commissioner of Indian Affairs, the Superintendent of Schools, and all agents who merit retention.

❀

Far and away ahead of everything at this Indian Conference was the able address of the Hon. H. L. Dawes on the Indian Territory. It was said to cut the last Gordian knot in that tangled skein. It is to be printed in full and distributed broadcast from the press of Captain Pratt at Carlisle. The following are the main points of this compact and comprehensive address:

"Why is it that this Territory is left without State or territorial government? There is no answer in law or in the Constitution, much less in the possibilities of continuance. It grows out of the belief of the people of the United States that somehow or other they have bound themselves to let it be so—the belief that the United States has abdicated authority over these people. If it is so, it is to be respected and adhered to so long as the public safety will permit, but no longer. I respect the sentiment that is solicitous lest we should violate the treaty rights of these people. But I am unable to come to the conclusion that we ever did or ever had the power to abdicate our authority over any foot of the territory governed by the Constitution and the flag of this country. It was beyond the power of this Government under the Constitution to do it. The Constitution is the measure of the power of every branch of this Government. Congress sold this land to those people for a purpose, but the rules and regulations concerning it, the government of it, it not only never did sell to them, but never could have sold. The Congress of the United States has never attempted to do this. Whatever was done was in a sort of treaty not made by Congress, and there is not a jot of authority in the Constitution for those people to set up a government over a portion of the people of this country that is independent of the United States. The title was conveyed to these nations for the benefit of the people. It was put in their hands as trustees for each and every one of the citizen Indians. Every one of these treaties contemplates two things—first, they shall hold this land strictly for the use of each and every Indian, share and share alike, and they provide that the old system should pass away. They provide that whenever they choose they may take land in allotment, and the United States shall survey the land for them at its own expense; that whenever they choose they may establish a territorial government and have a delegate in Congress. This is what the Commission has been importuning the United States at one end and the Indians at the other to do. And that is what those who hold the power and are gathering the fruits of their iniquitous greed into their pockets have resisted to this day. This Commission has asked for the violation of no treaty obligation. We were charged from the beginning to say to these people, Our desire is that you shall do this yourselves. The condition of things is growing worse every hour that it continues. No description of the crimes committed will compare with the reality, and it was our duty to impress upon them that a change must come. And I am glad to say that the light is breaking in upon them. They begin to see that the end has come, and they are beginning to negotiate with us now. Suppose they have an independent government, who made it? The United States made it, and it can unmake it. While the property conveyed to these people is a vested right that can never be taken from them, the political status is not a vested right. There is no political condition that is a vested right. It is constantly being changed by the power that made it; and the power that made whatever independent authority is there was the Nation, and the United States has the power to resume it. These nations held the title in trust for the people. What have they done? They have misappropriated the trust. What is plainer than that if a trustee violates a trust he may be removed? It is in behalf of the Indian, not of the white men, that we were sent down there; and it is in behalf of the Indian that we plead to have his possessions allotted to him, by his own act, by the Government of the United States, or by some court in equity."

❀

Chicago is quietly solving one of its most perplexing municipal problems—that of the "deadly grade-crossing." For years past the railroads have reached their down-town terminals in the heart of the city by crossing hundreds of streets at the pavement level, only a small proportion of the intersections being protected by gates or watchmen. The inevitable result of this condition was an appalling loss of life and property and a costly hindrance to street-car

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transit and other traffic. In one year the average of persons killed and maimed in grade-crossing accidents reached more than one for every day, the crushing of a crowded trolley-car by a rapidly moving train being a not infrequent occurrence. The residents of the afflicted districts held mass-meetings and sent in petitions, and the newspapers fumed and scolded, but the feeble City Council seemed unwilling or unable to grapple with the problem. At last the immense expense and danger of maintaining grade-crossings in a thickly populated portion of the city, combined with a desire to control the World's Fair traffic, prompted the Illinois Central Railroad in the winter of 1892–93 to elevate two miles of its tracks and build twelve iron bridges at street intersections, bearing the entire expense of the undertaking. It was a striking object-lesson to other railroad corporations. Although the first outlay was enormous, it did away with the costly gate and watchman service at scores of street intersections, saved the continual drain of damage suits for loss of life and property, and enabled the railroad company to run its trains at full speed in the heart of the city, thus materially shortening its time-schedule, especially to suburban points. This marked financial success of the experiment emboldened the City Council to approach the other railroad companies with track-elevation propositions. A committee was appointed, and the results of the first few conferences showed that nearly every company having down-town terminals was not only willing but anxious to elevate its tracks, provided a satisfactory agreement could be made with the city. The Lake Shore and Rock Island Railroads were the first to begin work, and they have now completed the elevation of nearly seven miles of their tracks, and have built twenty-four subways at street intersections. More than four miles of the tracks belonging to the Northwestern Railroad have also been elevated in one of the most congested parts of the city, and the company is engaged at present in still further extending its work. This undertaking has gone forward in all cases without interfering with the running of trains, and some of it has been done with marvelous rapidity. In forty-five working days the Northwestern Railroad elevated two and one-half miles of its track, built thirteen subways, and crossed twenty-two streets. Several other railroad companies are about to begin the work of track-elevation, and the Council Committee is confident that within two years the deadly grade-crossing will be a thing of the past. In many places in the city the elevation of tracks will present the unique spectacle of three-story transit—the electric cars on the street level, steam cars thirteen and one-half feet above, and the structure of the elevated railroad towering still higher at the fourth floors of the neighboring buildings.

❀

Princeton College celebrates this week the one hundred and fiftieth anniversary of its foundation with exercises of unusual academic interest, variety, and dignity, fitly commemorating the event by formally changing its title to Princeton University, and by the completion of a very large endowment fund. The Outlook will give its readers next week a sympathetic interpretation of the spirit of the College, with its historical background, from the hand of the Rev. Dr. Henry van Dyke, one of its most distinguished alumni, who is to be the poet at the exercises on Wednesday, when Mr. Woodrow Wilson is to be the orator. Princeton was the third American college, in point of time, and has always been one of the most useful and influential of our institutions. In spite of its identification in the popular mind with religious conservatism, it has done not a little for the intellectual liberation of the country. The work of Dr. McCosh, for instance, in boldly announcing his belief in the method of evolution at a time when that method was so generally identified in the minds of religious people with agnosticism and even atheism, was a service of the very highest order to untrammeled Christian thinking. The growth of Princeton in recent years has been almost phenomenal. No college is more beloved by its alumni, and no Northern college has a stronger hold on the people of the South and the Central West than the ancient institution at Princeton.

❀

Mount Holyoke College is making a brave and self-sacrificing effort to recover from its recent disaster. The ruins of the building in which the institution began its organic life in 1836 furnish perhaps the most eloquent plea, not only for the restoration of the structure itself, but for the building of the College on larger lines. To graduates and undergraduates alike, what seemed a calamity has apparently been transmuted into a blessing by the ardor of spirit and the intense loyalty to the institution which have been aroused. The college work goes on as before; recitations, lectures, and laboratory work have been conducted almost without interruption in the other buildings of the institution, and the determination is evident on all sides that the work of the year shall not suffer in any wise from the destruction of the main building. Since June, 1895, the alumnæ of the College have been working to secure the $150,000 necessary in order to make available Dr. Pearson's gift of $50,000 for an endowment fund. Early this month Dr. Pearson placed $40,000 in the hands of the Trustees to be used in building in any way they thought wise. This has given the alumnæ new courage in their endeavor to aid Mount Holyoke in this crisis of her history. They ought not to stand alone, for an institution with such a history belongs, not to those whom it has trained, but to the whole country, to whose better life it has made so generous a contribution.

❀

The report of the Commissioner of Education contains the report of the Sub-Committee of the National Association on the organization of city school systems. The Committee consisted of the President of the University of Illinois and the Superintendents of Schools of Boston, Chicago, Washington, and the State Superintendent of New Jersey. This Committee has been most active in investigating the school systems in many large cities, and its report is based on conclusions reached after these investigations. The Committee reports that there should be two departments of administration in every school system; one department managing the business affairs, the other supervising the instruction. The Committee believes that reputable men of affairs should be appointed to Boards of Education for the administration of business affairs, but that the departments of instruction should be administered wholly from a scientific educational basis and controlled by experts. These two departments must work together harmoniously and sympathetically if the best results are to be attained. The Committee believes that the larger the percentage of citizens in any given locality interested in public-school affairs, the more perfect is that school system. The Committee also believes that appointments to the Board of Education should be regulated wholly by law; that even the function of the appointing power of the Mayor should be regulated by law; that the school system should be absolutely emancipated from partisan politics and dissociated from municipal affairs. In all cities of less than five hundred thousand inhabitants the Board of Education should not number more than nine, and, in the

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judgment of this Committee, five would be the better number. Fifteen should be the maximum number of members appointed to any Board of Education. Appointments should be made for not less than five years. The report points out that the security of a republic depends on the class of citizens who compose it. Logically, this makes education the most important function of government. The report shows that if the public-school system is of such a character that the children of the well-to-do are not allowed to attend the schools, it becomes in a measure, not a safeguard to the Republic, but a menace. The need of definite laws in the administration of school affairs is of fundamental importance, in the judgment of this Committee. It also disapproves of what we might term local representation. Every member on the Board should represent the whole city. The administration of the school system of each city should be centralized in two heads. The present law controlling the public-school system of the city of New York meets some of the demands made by this report. This is especially true of the business administration. The Committee believes that the superintendent should be appointed for a long term. He should be appointed by the executive branch of the Board of Education and confirmed by the legislative branch; he should be entirely independent, choosing his own assistants and teachers from an eligible list provided by law; he should be given the power to appoint and dismiss for cause at his discretion; upon him should be placed the responsibility of developing a professional and enthusiastic teaching force. If, at the end of a reasonable period, the superintendent has not met the ideals of the men composing the Board of Education, he should be dismissed.

❀

Another unpleasant episode in the annals of international yachting is to be recorded. Mr. Howard Gould, owner of the American yacht Niagara, has good reason to feel that he has been treated with gross discourtesy by the English Yacht-Racing Association. It seems that some one reported to that august body that the Niagara "was fitted with a tank under the seat on each side of the cabin, and that these were connected by a pipe so as to make it possible, by merely turning a cock, to run water from one tank into the other, and thus use them as shifting water-ballast, which might be advantageous in certain cases." The absurdity of this statement is seen when we remember that to shift ballast in a race it must be put on the windward side of the boat, which is on a higher level than the other; to be effective, then, it must be supposed that the water would run from the lower to the higher tank! No intimation was made that a force-pump was on board, and even were there one, every yachtsman knows that this method of using ballast would be quite impracticable. In point of fact, the tanks were used solely for the convenience of the crew, for water-supply. Nevertheless, the Association sent a committee to examine the yacht, and requested Mr. Gould to make certain changes, which he readily agreed to do. In replying to the Association, however, he pointed out that no notice had been given him of the visit of the committee, and he rightly declares that the surreptitious visit was discourteous and offensive. For some time the committee avoided replying to his plain statement of opinion, and only when shamed by the sharp criticism of many English papers has it at last explained vaguely that the same thing had been done in other cases. This is a very lame defense. Yachtsmen are supposed to be gentlemen; the presumption should always be that nothing surreptitious or unfair is done, and when a suspicion arises or an insinuation is made, the investigation should be most scrupulously open and aboveboard. The methods pursued by the Association are on a par with the practices of the professional prize-fighters. It is to the credit of American yacht clubs that no methods of this sort could conceivably be applied here.

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It has been the policy of certain political groups in France and Italy to create an estrangement between the two countries, and both countries have at times during recent years shown a good deal of sensitiveness in their relations with each other. The recent settlement of affairs between Tunis and Italy, however, indicates that there is a thoroughly good understanding between the two Governments. This treaty was made in Paris, and made largely through the good services of the French. In 1868 the Bey of Tunis, by treaty with Italy, made that country a favorite nation, granting at the same time very valuable commercial concessions. The Italians immediately profited by these concessions, and Tunis became practically an Italian colony; the country was soon filled with colonists from Italy, whose language was taught in the schools and whose influence in local affairs in many quarters became very pronounced. Thirteen years later, in direct conflict with his previous policy and his earlier agreement, the Bey signed a treaty with France which substantially established a French protectorate over Tunis, and since that time Tunis has remained to all intents and purposes a French colony. This was the condition of things when the treaty with Italy expired. It could be renewed only by the consent and active co-operation of the French. The occasion, therefore, was one to test the feeling of France toward Italy, and the successful arrangement of the new treaty sets at rest finally a great many ill-advised reports about the relations of the two countries. Under the treaty the commercial revenue of Tunis is under her own control; she is to be represented in Italy by French diplomatic agents; and, while the management of the Postal Department is in the hands of the French, she will, as heretofore, conduct her own internal affairs. France, in other words, is to remain substantially in charge of Tunis, with specially favorable arrangements for Italian capital and commerce in Tunis.

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The appointment of M. Shiskine as Russian Minister of Foreign Affairs, to succeed the late Prince Lobanof, is specially interesting to Americans because the new Minister was for a number of years the representative of Russia at Washington, and has a large acquaintance among American public men. He brings to his position a diplomatic and administrative service of more than forty years; but it remains to be seen whether, like his immediate predecessor, he will practically shape the foreign policy of the Empire, or whether, like most of his predecessors, he will be simply a subordinate of the Czar or of some other Minister whose influence with the Czar is supreme. The foreign policy of Russia has very few objects and is extremely definite in its direction, but those few objects it pursues with sleepless vigilance. They are mainly in the line of territorial extension at the South and in the East, with the preservation of such relations with Europe as will give Russia a free hand in attaining her ends. This traditionary policy is constant in the foreign office, although Ministers come and go; the difference between Ministers consisting in the inventiveness, originality, and skill with which they develop and carry out this policy. The Czar is necessarily limited in his power of direct control of the government; sooner or later, as a rule, matters in each of the great administrative departments come into the hands

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of a man who practically decides what shall be done. The present Czar is still untried and yet an unknown force in his own Empire, and the diplomatic world will watch with interest to see whether the foreign policy of Russia is now to be directed by the Minister or the Czar.

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The "Dial," of Chicago, reports some very interesting facts with regard to the development of contemporary Japanese literature taken from a Japanese newspaper. Among the list of recent translations into Japanese appear Westermann's "Evolution of Marriage," Darwin's "Origin of Species," and Kant's "Critique of Pure Reason," which shows that the Japanese are taking up the same problems which are engrossing the attention of scholars and of thinking men in the West, and that the questions which are vexing us are also vexing this singularly open-minded and progressive people. It is still more surprising, when one remembers what Japanese civilization has been, to find romances and novels from Japanese sources dealing with the question of sex and with that element of romance which has long been the staple of Western novels, but of which Japan has practically had almost no consciousness. It is not so surprising to learn that the demand for novels is so great that forgotten works are being rapidly reprinted and that new novels are circulating with astonishing rapidity. Newspapers and magazines are multiplying, and the subjects with which the contributors to periodical literature are dealing are very like those which constantly come under the eye of readers in western Europe and America. There is a general complaint that literature is being degraded by the commercial spirit; that the periodicals are devoting too much space to fiction; that the critics are too rash and positive; and that the facility with which books are published is encouraging immature writers to inflict their crude ideas upon the reading world. It is painful to note also that in Japan, as in the West, a good many writers have a way of advertising themselves in very undignified fashion. A good deal of this literary interest appears to be uncertain in its direction and taste; more than half the number of magazines and newspapers in any given year die, to be replaced by other publications doomed to a similar early mortality. A good deal of serious work, however, has recently been inaugurated. Under the Government auspices an elaborate history of the late war with China is in preparation, and the Imperial University has undertaken the preparation of an exhaustive history of Japan, the material for which a committee of sixteen scholars is now collecting.

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The Political Issues

III.—Federal Authority and State Rights

In July, 1894, a mob took possession of certain streets in Chicago, and prevented the running of railroad trains. This riotous spirit extended from Chicago, and other mobs, apparently acting in concert, interrupted the railroad traffic of the United States at a number of important points. The Federal Court issued an injunction forbidding interference with the railroad traffic, and under President Cleveland's directions Federal forces intervened to protect the railroads against mob violence. Subsequently certain men, who were not accused of having directly used violence, but were accused of having fomented it, were brought for trial before the Court, and, without the intervention of a jury, were condemned as guilty of contempt and were imprisoned. This condemnation was affirmed subsequently as consonant with the law by the Supreme Court of the United States. These facts raise two important issues:

1. Has the Federal Government a right, under our Constitution, to interfere for the protection of mails and of inter-State commerce without waiting for a request from local and State authorities?

2. Is it a legitimate use of the equity powers of a court to try and to punish as for contempt one who is charged with participating in or promoting mob violence?

On these two questions the Democratic platform expresses itself explicitly in the following paragraph. We interpret this paragraph in the light of the Chicago riots and the interference at that time by the Federal Government, because apart from those events the paragraph is without significance. The latter clause can refer only to the Debs case, the former only to the presence of Federal forces in Chicago to quell the riot:

"We denounce arbitrary interference by Federal authorities in local affairs as a violation of the Constitution of the United States and a crime against free institutions, and we especially object to government by injunction as a new and highly dangerous form of oppression by which Federal Judges, in contempt of the laws of the States and rights of citizens, become at once legislators, judges, and executioners, and we approve the bill passed at the last session of the United States Senate and now pending in the House of Representatives relative to contempts in Federal Courts and providing for trial by jury in certain cases of contempt."

The Outlook expressed itself clearly at the time on both of these questions. Further reflection has confirmed the opinions which we then expressed. We do not think, therefore, that we can better give to our readers our own view than by reprinting what we then said. Our readers will at least perceive that these utterances are free from partisan prejudice, since they were made long before the present political issues had been formulated.

The first extract is from The Outlook for July 7, 1894:

"Until the right of the American people to use the highways of the Nation is settled, all other questions should stand to one side. Tariff, Income Tax, Silver Question, Woman Suffrage, are insignificant compared with the question, Are we a free people? The railway corporations will have the sympathy and support of substantially the entire Nation in this issue until it is settled, and settled aright. It would be better to ride in common cars, freight-cars, cattle-cars, platform-cars, or not ride at all, than to live under a social system which leaves the question whether we may ride, and when and how we may ride, to be determined by an irresponsible organization, formulating its decrees by secret committee and enforcing them by mob violence. We can live without railroads, as our fathers did before us; but we will not live without liberty.

"It is the paramount duty of every railroad official to stand for the right of an unimpeded traffic on his railroad line. He is standing for the rights of the American people. It is the duty of every stockholder and bondholder to submit to any possible diminution of profits. Bankruptcy is better than despotism; and the worst despotism is that which masquerades under the guise of democracy. It is the duty of every Mayor, police-officer, sheriff, Governor, and, if necessary, of the President of the United States, to protect with all the powers at their command the right of the American people to freedom of travel on their own highways. And it is the duty of the public to submit to any and every inconvenience rather than yield for an instant to the doctrine that our freedom of traffic is dependent upon the pleasure of the American Railway Union."

We reaffirm this utterance, and add that the paramount duty of protection in the Chicago riots rested upon the

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Federal Government. Whether the Mayor of the city or the Governor of the State could and should have quelled the riots without Federal aid, whether their failure so to do was their fault or not, is not material to the present issue. It was the duty of the Federal Government to interfere without waiting for the State to exhaust its powers, and without waiting to be asked by the State to interfere.

Arbitrary interference by Federal authorities in local affairs is of course a violation of the Constitution, but the interference by the Federal Government with the Chicago riots was not arbitrary, nor were the affairs local. Article IV., Sec. 4, of the Constitution, authorizing the United States to protect the States against domestic violence, "on application of the legislature or of the executive when the legislature cannot be convened," is not the only one conferring authority upon the United States. It has power to maintain an army and navy; and if one of its forts is fired upon by an armed mob in South Carolina, it does not wait until the South Carolina Legislature or the South Carolina Executive requests its intervention. Though the Legislature approves and the Executive leads the assault, it is the duty of the Federal Government to protect the fort against the assailants, and to recapture the fort from them, cost what it may. That was settled once for all by the Civil War. Similarly, the United States has authority (Art. I., Sec. 8) to regulate inter-State commerce and to establish and maintain a postal system. If its regulation of inter-State commerce and its postal system are interfered with by mob violence, it has not to wait for the request of either State Legislature or the State Executive before it interferes. In such a case the initiative belongs with the Federal Government. It must defend the postal system and the inter-State commerce whether the State requests it to do so or not. The Chicago riots were not a local affair; they did not assail merely the majesty of the State; they assailed directly the authority of the United States Government, and the United States Government would have been recreant if it had waited until it was summoned by the Illinois Legislature, the Illinois Governor, or the Chicago Mayor. It is quite too late in American history to either affirm the right of a State, a city, or a mob to nullify a United States law, or to deny the right and the duty of the United States Government to maintain and enforce United States laws in every locality and against every assault.

GOVERNMENT BY INJUNCTION

On the second point raised by the Democratic platform, The Outlook thus spoke in its issue for July 28, 1894: "The indictments against Mr. Debs should be pressed, that the country may know whether our present laws prohibit such a boycott against the community as that of the American Railway Union, and what protection they now afford against such a high-handed outrage. But we should be sorry to see the contempt proceedings against Mr. Debs prosecuted to a successful issue, and he subjected to imprisonment under those proceedings. This is not because we have any sympathy for Mr. Debs, or any desire to see him shielded from just penalty if he has broken the law of the land; nor because we think that policy calls for any compromise with lawlessness. But the American people have inherited from their English ancestors a just jealousy of any judicial proceedings which seem to undermine or weaken that bulwark of individual liberty, the right of trial by jury. If Mr. Debs has not violated existing laws, and the acts which he has committed are acts of injustice, the law should be amended, but that amendment should be sought at the hands of the Legislature, not by *ex post facto* judicial decisions. If he has violated the law, he should be adjudged guilty by a jury of his peers. We are not ignorant of the provision which both English and American law makes for the granting of injunctions and the enforcement of them by proceedings for contempt, but it would be a new departure in equity jurisprudence to enlarge this method for the purpose of punishing a crime against the peace and order of the community; and the same spirit which in England resented the endeavor of Charles I. to punish supposed offenses without a jury trial would be and ought to be quick in America to resent any such endeavor in this country, whencesoever it may come, and by whatsoever authority sanctioned."

We are perfectly aware that the Supreme Court of the United States has since affirmed the judgment of the lower Court punishing Mr. Debs with imprisonment for violating the injunction; we heard with interest and have since read with care the able defense of that action presented by Judge Taft to the National Bar Association in the summer of 1895; and we are clearly of the opinion that no substantial injustice was done to Mr. Debs—that, indeed, the punishment was too light for the offense. But all this does not alter in the least our opinion that the power claimed and exercised by the Court in that case is a dangerous power to extend to any man or any tribunal. We hope that Congress will put some limitations on that power, and will provide for jury trial in cases of contempt analogous to those of Mr. Debs. For we think English history abundantly demonstrates the danger of any policy which allows a judicial tribunal, first by the issuance of an injunction to create an obligation or prohibition, in a controversy affecting not merely the contestants before the Court, but the entire community, and then to try, condemn, and punish, without a jury, and without the intervention of any separate and unprejudiced tribunal, those who are accused of having disregarded its commands.

In our judgment, "government by injunction" is a dangerous form of government, and is not at all necessary in order to enable the Federal Government to protect either the post-office or inter-State commerce from domestic violence.

England's Changing Attitude Toward America

A remarkable increase of interest in what goes on in the United States is now manifest in England, when the present is compared with the past of only a dozen years ago. At that time one might read the London papers for a week and find hardly any news from America, except about the conspiracies of Fenians and murderous accidents on the rail. Now, besides a much larger assortment of general news, the special correspondents' cable dispatches and letters are a constant feature of the London press. It has gradually come to be so, and it is the press of such cities as Glasgow, Liverpool, and Manchester which has been leading the London journals up to it. Last winter the London "Times" was even giving from its American correspondent information about the factions and party leaders in New York. This in a country where till then nobody had been supposed to care about such matters. It is not from any suddenly developed interest, as in the Venezuelan dispute, or the Presidential election, though the latter now attracts an unprecedented attention. England seems to have been gradually waking up to the fact that she has a near and powerful relative just across the narrow

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Atlantic, whom it would be well for her to know better and draw closer to. As a literary man there remarked, "We seem almost to have rediscovered America in the last five or six years." One hears there on every hand warm and earnest wishes, not only for perpetual peace, but also for a close alliance with their American kindred.

Doubtless the isolated position of England in European politics has deepened this feeling. That we should regard such expressions with indifference might be blindness to our own interests, in view of the possibilities of collision with Europe that may be involved in our "Monroe doctrine"—a doctrine which England herself suggested to us, though she may not, as claimed, have originated it. Professor Sherwood, of Johns Hopkins, has recently advocated in the "Forum" "an alliance with England the basis of a rational foreign policy."

The present interest of Englishmen in this country is not manifest in the newspapers only. It appears in the earnest questioning which the American visitor meets for information as to our political institutions. An American who expects to meet Englishmen in friendly intercourse should now above all things familiarize himself with the Constitution and with the political history of his country. A large amount of ignorance in these matters among Englishmen otherwise well informed comes from the general neglect by their schools of the history of the country whose influence, more than that of any other country, has affected the development of England. Traditional influences are still strong enough to continue this neglect. Efforts to introduce such a book as John Fiske's "American History for Schools" have been made with little or no result. This, too, will change in time. Meanwhile it is a gratification to find in England to-day the newly awakened and keen desire, born not of mere curiosity, but of a growing feeling of kinship, to inquire and learn what one can of the growing greatness of the daughter country, as destined, in ways now unforeseen, to share with the mother country the responsibilities of the moral leadership of the world.

The Danger of Facility

It is characteristic of writing of the finest quality that it combines lightness of touch with solidity of thought and sincerity of spirit. The ease and grace of it are indicative of tempered strength, not of mere facility and of that kind of spontaneous ease which often simulates genius, but falls very far short of it. "Grace," says George Macdonald, "is the result of forgotten toil." Under all kinds of ease there must be a foundation of solid work. Ease which comes in any other way is mere facility, and facility is the most dangerous of all gifts. It is at the best a very superficial kind of talent, and it constantly tempts those who possess it to trust to it rather than to the work which other men are compelled to go through before they can attain the ease which the man of facility has at the start.

The facile nature stands in greater need of discipline, correction, and the steadying power of systematic training than any other kind of nature. A man who learns things slowly and with difficulty gets his training with his education; the very process which he has to go through in order to acquire knowledge develops in him the character which enables him to use knowledge wisely and well. But he who has all kinds of expression at his fingers' ends, so to speak, who has only to look at a book to know what is in it, or to see a game in order to play it well, is in constant danger of getting the method of doing a thing without getting at the heart of the thing; he is in danger of learning the tricks of manner and missing the secrets of power. This is the misfortune of the cleverness which is always awakening hopes which it disappoints, and anticipations which it fails to fulfill. The clever man is likely to do his work as well at twenty-five as at fifty; the able man, on the other hand, does his work with increasing efficiency and power. Cleverness, which is a kind of facility, is constantly mistaken for ability in children. In school, boys and girls are constantly praised for the very superficial and dangerous fluency or ease with which nature has endowed them, instead of being praised for persistence, insight, concentration, and grasp—those qualities which are the foundations of steady work, constant growth, and abiding power. In this country especially facility of all kinds has been rated far beyond its real worth. In the arts it often obtains a brief popularity, but it ends in the cheapest kind of dexterity or trickiness, unless it passes on into something finer and stronger. Facility is a fortunate possession if one has character enough to know what it is worth; it is a very dangerous possession if one lacks intelligence, insight, and command of himself; it is, above all things, never to be stimulated or praised.

Liberation from One's Place

The instinct which drives men to travel is at bottom identical with that which fills men with passionate desire to know what is in life. Time and strength are often wasted in restless change from place to place; but real wandering, however aimless in mood, is always education. To know one's neighbors and to be on good terms with the community in which one lives are the beginning of sound relations to the world at large; but one never knows his village in any real sense until he knows the world. The distant hills which seem to be always calling the imaginative boy away from the familiar fields and hearth do not conspire against his peace, however much they may conspire against his comfort; they help him to the fulfillment of his destiny by suggesting to his imagination the deeper experience, the richer growth, the higher tasks which await him in the world beyond the horizon. Man is a wanderer by the law of his life; and if he never leaves the home in which he is born, he never builds a home of his own.

It is the law of life that a child should leave his father and separate himself from his inherited surroundings, in order that, by self-unfolding and self-realization, he may substitute a conscious for an unconscious, a moral for an instructive, relation. The instinct of the myth-makers was sound when it led them to attach such importance to the wandering and the return; the separation effected in order that individuality and character might be realized through isolation and experience, the return voluntarily made through clear recognition of the soundness of the primitive relations, the beauty of the service of the older and wiser to the younger and the more ignorant. We are born into relations which we accept as normal and inevitable; we break away from them in order that by detachment we may see them objectively and from a distance, and that we may come to self-consciousness; we resume these relations of deliberate purpose and with clear perception of their moral significance. So the boy, grown to manhood, returns to his home from the world in which he has tested himself and seen for the first time, with clear eyes, the depth and beauty of its service in the spiritual order; so the man who has revolted from the barren and shallow

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dogmatic statement of a spiritual truth returns, in riper years and with a deeper insight, to the truth which is no longer matter of inherited belief, but of vital need and perception.

The ripe, mature, full mind not only escapes the limitations of the time in which it finds itself, it also escapes from the limitations of the place in which it happens to be. A man of deep culture cannot be a provincial; he must be a citizen of the world. The man of provincial tastes and ideas owns the acres; the man of culture commands the landscape. He knows the world beyond the hills; he sees the great movement of life from which the village seems almost shut out; he shares those inclusive experiences which come to each age and give each age a character of its own. He is in fellowship and sympathy with the smaller community at his doors, but he belongs also to that greater community which is coterminous with humanity itself. He is not disloyal to his immediate surroundings when he leaves them for exploration, travel, and discovery; he is fulfilling that law of life which conditions true valuation of that into which one is born upon clear perception of that which one must acquire for himself.

The wanderings of individuals and races, which form so large a part of the substance of history, are witnesses of that craving for deeper experience and wider knowledge which is one of the springs of human progress. The American cares for Europe, not for its more skillful and elaborate ministration to his comfort; he is drawn towards it through the appeal of its rich historic life to his imagination, and through the diversity and variety of its social and racial phenomena. And in like manner the European seeks the East, not simply as a matter of idle curiosity, but because he finds in the East conditions which are set in such sharp contrast with those with which he is familiar. The instinct for expansion which gives human history its meaning and interest is constantly urging the man of sensitive mind to secure by observation that which he cannot get by experience.

To secure the most complete development one must live in one's time and yet live above it, and one must also live in one's home and yet live, at the same time, in the world. The life which is bounded in knowledge, interest, and activity by the invisible but real and limiting walls of a small community is often definite in aim, effective in action, and upright in intention; but it cannot be rich, varied, generous, and stimulating. The life, on the other hand, which is entirely detached from local associations and tasks is often interesting, liberalizing, and catholic in spirit; but it cannot be original or productive. A sound life—balanced, poised, and intelligently directed—must stand strongly in both local and universal relations; it must have the vitality and warmth of the first, and the breadth and range of the second.

This liberation from provincialism is not only one of the signs of culture, but it is also one of its finest results; it registers a high degree of advancement. For the man who has passed beyond the prejudices, misconceptions, and narrowness of provincialism has gone far on the road to self-education. He has made as marked an advance on the position of the great mass of his contemporaries as that position is an advance on the earlier stages of barbarism. The barbarian lives only in his tribe; the civilized man, in the exact degree in which he is civilized, lives with humanity. Books are among the richest resources against narrowing local influences; they are the ripest expositions of the world-spirit. To know the typical books of the race is to be in touch with those elements of thought and experience which are shared by men of all countries. Without a knowledge of these books a man never really gets at the life of localities which are foreign to him; never really sees those historic places about which the traditions of civilization have gathered. Travel is robbed of half its educational value unless one carries with him a knowledge of that which he looks at for the first time with his own eyes. No American sees England unless he carries England in his memory and imagination. Westminster Abbey is devoid of spiritual significance to the man who is ignorant of the life out of which it grew, and of the history which is written in its architecture and its memorials. The emancipation from the limitations of locality is greatly aided by travel, but it is accomplished only by intimate knowledge of the greater books.

Mastery of One's Work

One of the chief uses of a vacation is the opportunity it affords of looking at one's work from a distance, for distance is essential if one is to see his duties and tasks in true perspective. We are often so engrossed in work that we become entirely absorbed in what we are doing; we are often so completely under the pressure of work that we lose touch with the freshening resources with which life overflows, and become fagged and discouraged. In any sound relation the worker is master of his task; when his task masters him, an abnormal relation has been created, and both worker and work inevitably suffer. In supreme moments a man counts his life well spent if he is able to pour it out in a single act of consecration to some great work to which he has given his heart. In all times men have died bravely in performing the tasks assigned them. But these moments of swift and final sacrifice are few, and in any generation the men of whom they are demanded are but a handful; most men are set to do work for a lifetime; to do it not only with a good conscience, but with a clear head and with trained intelligence. A sound mind and educated senses and faculties are just as much a matter of duty as good morals, and the follies of the intellect are punished quite as certainly as the follies of the will. The most disinterested motives will not save a rash and ill-judged enterprise from disaster, and honest enthusiasm divorced from intelligence is quite as dangerous in its way as evil purposes and unrighteous acts. The worker, therefore, who means to treat his work as a part of the moral order of life owes it the finest capacity and the highest intelligence of which he is capable; anything short of this is a form of dishonesty. But in order to study one's work intelligently, arrange it systematically, and put the greatest force into it for the longest period of time, one must keep that work well in hand and stand over rather than under it. Such an absorption in it as involves separation from the things which nourish and enrich the soul produces unusual results for a short period of time, but in the long run involves loss of freshness, force, and that power of growth which keeps a man parallel with increasing demands and broadening opportunities. And that complete surrender to one's task which breeds anxiety, worry, and the sense of being driven, involves, in the long run, loss of force and diminution of productive power. These are the two perils which beset conscientious workers in every field. Every man owes it to himself to preserve his own independence of soul by refusing to be mastered by the thing he is making with his hands or fashioning with his brain; for the soul is greater and holier than the tasks which are laid upon it, and ought always to be sovereign over them.

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Municipal Reform in Hillville

By the Reform Mayor

I AM wholly disposed to agree with De Toqueville in his opinion that, for village government, no system surpasses the "Town Meeting" of New England communities. Under that system the plans and expenditures for town benefit and improvement are made public, and each citizen has, not only his vote, but an opportunity at the meeting to express before all his fellow-townsmen the reason for his vote. In some parts of our country a system prevails, in even very small places, of town government by the establishment of a municipality under State charter. Officials are elected by popular vote—a Mayor, Board of Aldermen consisting of not more than seven nor less than three citizens, and a Town Constable. The State code prescribes the duties of each of these functionaries and defines their powers. The Mayor is, by virtue of his office, not only the chief executive of the city, but Chief of Police, Head of the Fire Department, and a magistrate and conservator of the peace having, within the corporate limits of the city, the jurisdiction of a Justice of the Peace upon all criminal matters arising under the laws of the State or under the ordinances of the city. The Aldermen, sometimes called the Board of Commissioners, are empowered to levy, within certain bounds, general and special taxes; authorize and make such expenditures as may seem to them for the good of the town; pass such by-laws and ordinances as they think wise and desirable; and appoint such officers or agents as they may deem necessary to enforce their laws or regulations. By vote of the citizens, a city may thus apply for and receive a State charter though the entire voting list of the corporation may comprise no more than twenty voters. Nor is so small a city as that as rare as one unfamiliar with the system might imagine. The system adopted in a small place possesses certain advantages for the private citizen. It relieves him of much responsibility, and furnishes him a glorious opportunity, of which he is prone to avail himself, to anathematize the officials and condemn their actions. One who heard of the creation by charter of one of these diminutive municipalities, where the voting list numbered twenty-two, inanely asked if there were any "private citizens," and, in his dense ignorance of the advantages of the system, remarked that it reminded him of a Gilbert and Sullivan opera.

It is with a spasm of municipal reform in such a place that this paper has to deal. Let us call the city Hillville, and locate it anywhere that you like within that territory where the system prevails. It is, at least, far away from anything, save towns and cities of its own class. The epidemic of municipal reform which moved over the country not long ago manifested itself also in Hillville. Two small manufacturing enterprises had recently located there, and the place boasted a summer hotel. Observance of the law had ceased to be either a practice or a virtue, and rowdyism was rampant. Cows and hogs roamed the streets *ad libitum*, and almost *ad infinitum*. Taxes had been levied but not collected, and the streets were in a deplorable condition. Some months before the day of the annual election the question of allowing hogs the freedom of the city was agitated, and a petition for an ordinance against them was signed by a majority of the citizens and presented to the authorities. After carefully deliberating upon it in several meetings, the Board laid the petition on the table and waived the matter until it should be submitted to the people at the polls at the approaching election. Soon after this came the insurrection. Some damage was done by rowdies to property belonging to the Mayor, and the festive whoop of the bacchanalian disturbed the Mayor's balmy sleep. He declared war, and appointed a marshal. This roused the indignation of those who felt that laws were either superfluous or else made to be broken. One Saturday, toward sunset, that element gathered in force around the depot and the one store of the place. It announced its intention to "find out whether they could do what they wanted to, or not." Most had bottles of whisky, and some had pistols. They gathered in knots and groups, and under the inspiration of the contents of their bottles declared to each other the valiant deeds of violence in which they would indulge. The authorities became anxious. The Mayor instructed the marshal to deputize every sober man whom he could find to assist him in maintaining law and order, and then the Mayor went home. But the enthusiasm of the rioters had been too intense, and many of them, after talking and boasting themselves into a less ardent frame of mind, disappeared, probably thinking that they had taken part and done their share in a great war. By nine o'clock only some seven or eight remained. The night was as dark as Egypt, and for an hour or so longer these brave souls sat on the railroad track sipping courage from their bottles, and still telling each other what they would do when it was dark enough. Gradually this little army thinned until there were left but three, and they were too drunk to know the way home. As I was a comparative stranger in the place at that time, I took no part in the proceedings other than to keep a close watch upon my property interests. Believing the worst was over, and all being quiet except for an occasional faint whoop from one or the other of the faithful three, I retired. I was hardly comfortable in bed before there came a knock at my door. I opened the door to be confronted by the white and trembling marshal, and a summons to appear, instanter, as a witness in the trial of this faithful remnant of the proud army of threateners. The Mayor had emerged from his seclusion, and, finding his force so greatly in excess of that of the rioters, had gathered in all three of them, and was about to hold court in the railway station. It was half-past eleven, and a very dark night. My impulse was to refuse to go, but, hoping for something interesting and for a lesson in practical city administration, I followed the marshal. I found, gathered in the waiting-room of the depot, the Mayor and some dozen or fifteen citizens, most of whom were of the marshal's posse, two or three witnesses like myself, and the three terrors in a state of semi-intoxication. The offenders were charged with disorderly conduct. Excepting myself, none of the witnesses could swear to any disturbance. Some had heard a little shouting and one or two pistol-shots, but did not know who had shouted or fired the shots. During the trial one of the prisoners bolted, and was lost in the darkness. This was regarded by all as a great joke. The Mayor finally imposed a trifling fine on all of them, which he afterward remitted, and the farce ended by one of the remaining offenders tendering his bottle to the Mayor.

The better element of the community, disgusted with the laxity of those in whose hands had been placed the control of their town affairs, resolved upon an effort toward better things. A new election was but two months away, and a campaign was inaugurated having for its leading issue the suppression of the roaming hogs. It is amazing how much interest can be excited, how much talk made, upon such a topic in a small and isolated community in which interests are rare. The contest waged hotly. A primary was duly held and a ticket put out by what might be called the "kid glove party." It was composed of some half-dozen of the leading citizens. In a moment of weakness, in the hope that I might be of some good to my fellow-men, though I have no political ambitions, I consented to head the ticket, on condition that a certain board of aldermen should be elected to back me up. An opposition party was formed, and it was rumored that an opposition ticket would be presented. This is most unusual. Affairs are usually virtually settled by the primary. This opposition was headed by a man who owned three times as many hogs as any other citizen. He had hitherto kept his hogs at the expense of his neighbors' gardens and crops, much to the annoyance and cost of those neighbors. It was a method that suited him. More than that, it was a time-

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honored custom in the place. His main support came from a few whom I had not seen fit to employ in the mill, and they proclaimed that they would see me dead, or something else that began with a D, before they would vote for any cause which I supported. Fact, falsehood, and roorback filled the air until election day. It was asserted that the hog question was a personal one, a matter of spite against the leader of the opposition. It was claimed that the local merchant and the mill-owners were using threats and intimidation. All the elements of a national campaign were focused within this seething little teapot. Even bribery was charged, and illegal registration. Election day dawned, and with it the opposition ticket. No metropolitan election ever excited and maintained a keener supervision of the polls. Tally was kept by both sides, and as there was much trading and scratching from purely personal motives, the main issue became subordinated, and it was difficult to keep touch of it all. The vote was close, and the opposition lost the run of it and thought itself safe when it had really lost the day. The anti-hog Aldermen were elected by a fair majority in a total vote of twenty-one. The vote for Mayor was a tie—ten votes for each candidate; and, in accordance with the law, the choice was determined by lot. The candidate for constable was a little man who probably hoped that the majesty of the law would add a few cubits to his stature. He was elected with but two or three opposing votes, but, terrorized by threats which had been made of what would be done to him if he took the position, he took a train that night and left for parts unknown. The new Board, duly qualified and sworn in, met promptly, and an ordinance was passed for the impounding of all hogs found running at large within the corporate limits of the town. But who should impound the hogs? The elected constable had "skipped," and his office was unfilled. The place was offered to another man, who declined it, saying that "There warn't nothin' in it!" Another declined it fearing that his stock would be poisoned, while a third man was afraid he might be shot. Two or three weeks were lost in a vain effort to fill the place. And the hogs roamed, while the opposition chuckled. Then a new ordinance was passed, making it a misdemeanor on the part of hog-owners to permit their hogs to run at large. Under this, action could be taken against the owner without touching the hogs. There again we were "confronted with a condition." Who would serve a warrant? More time was lost in effort to find an officer, and the days were punctuated with the chuckles of the opposition. The Mayor betook himself to the study of law. He became convinced, by what seemed a logical sequence, that, as the Mayor's Court was, by law, constituted an Inferior Court, and as the law read that the County Sheriff and his deputies were obliged to serve all writs and processes from *all* courts, the Deputy Sheriff for the county in that district must serve his warrants. The deputy declined to serve them. The Mayor visited a neighboring city, consulted a lawyer and the County Solicitor, and advised the deputy to consult his superior. The result was a triumph for the Mayor, and upon its becoming known the opposition gathered up its hogs, ceased its chuckling, and took to threats and grumbling.

Impressed, perhaps, by the Mayor's persistence in the hog war, the rowdy element had for some time vented its rowdyism outside his jurisdiction. But one bright afternoon a brave young man, overloaded with liquor, concluded to make a test case. Backed and encouraged by a couple of less intoxicated companions, he boldly and profanely informed the authorities of his presence, and publicly invited them to come and take him. There was no officer to accept his invitation, but, repugnant as the task was, the Mayor summoned to his assistance an Alderman who was present, and accommodated the gentleman. He was taken, and, despite his struggles and his desire to stop and talk it over, not over gently deposited in the calaboose. His two companions were disposed for a rescue, and there was some talk of shooting. But the appearance on the scene of another Alderman and two or three stout mill-hands cooled their ardor. The trouble was over, and Mr. Hero in the cage. This, and the attention which was paid, on the same day, to a minor offense committed by a half-witted man, apparently had a tendency to convince the turbulent element that the power which could put an offender in the calaboose could also keep him there, and make it cost him something to get out again. At any rate, the turbulent took their turbulence elsewhere.

For some weeks peace prevailed, and, save for an occasional wanderer from outside, the streets were free from hogs. At last our old friend, the hog-owning leader of the opposition, thinking, perhaps, that the fury and strength of the Reform movement had spent itself and subsided, concluded to try an experiment. He turned his hogs loose again. At the same time a bunch of a half-dozen swine belonging to a well-to-do non-resident decided that the center of the village was a pleasant place to spend their days. To the entire group were added two or three solitary "strays." Again the hogs took the town, to the annoyance of most of the citizens and all of the guests of the summer hotel. Again the want of an officer prevented immediate action. As no action could be taken against the non-resident owner, it seemed manifestly unfair to proceed against the resident owner while the animals belonging to the non-resident were left unmolested. After some days the Mayor succeeded in effecting a financial arrangement with two active young men who consented to serve, and, backing them up with a half-dozen small boys and a couple of dogs as "chasers," a round-up was instituted. As no notice was given of the movement, the chase resulted in the collection of eight porkers, who were made comfortable in an unused barn and secured with a stout padlock. The game was repeated the next day, and six more "razor-backs" were collected. That made an awful row. The pound was to be demolished and the hogs released. The Mayor was to be "torn up" at his quarters at the hotel. The rowdy element, who disapproved the Mayor's interference with their rowdyism, fused with the hog element, which also felt unkindly toward the Mayor. For some nights that gentleman slept with a loaded revolver within easy reach, but it is his sincere hope that the hogs in their pound slept as well as he did in his room. Due legal notice of the public sale of the impounded hogs was given. Our old friend, the leader of the opposition, contrary to all expectation, weakened, the fine on his beasts was paid, and they were delivered into his care and keeping, where they have been ever since. Another citizen paid his fine, took his hog home, and kept it there. A hog belonging to a poor old colored woman was given back to her with a caution. Amid her smiles and tears of rejoicing she promised to keep piggy at home. "I done raised him a pet," she said, "an' I love him." The non-resident chose to let the law take its course and carry his case to a higher court. But the law in the matter is clear, and the suit has not yet begun. The gentleman called at the Mayor's office and relieved his mind, but that did not restore the four fine shoats which were sold at public outcry. Then the Board of Officials, having passed through all these and other tribulations, talked the matter over among themselves. The city treasury was empty. No one could be found to collect the taxes levied. There was no officer to enforce the law. Feeling that their hands were tied, and hoping that their brief but wholly triumphant experience might prove an object-lesson which should bear fruit in some future time, they decided to resign in a body while they could do so with honor and dignity. And so they did, thus closing the first volume of the work on Municipal Reform in Hillville.

The wisest man could ask no more of Fate
Than to be simple, modest, manly, true;
Safe from the many, honored by the few;
To count as naught in world or church or State,
But inwardly in secret to be great.
—*James Russell Lowell.*

Kind words prevent a good deal of that perverseness which rough and imperious usage often produces in generous minds.—*Locke.*

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Other Men's Sins

By the Rev. S. D. McConnell, D.D.
Holy Trinity Church (P. E.), Brooklyn

. . Be not partaker of other men's sins.—1 Tim. v.. 22.

I am not concerned to-day with the "Irish Question," but I would use the case of the late Mr. Parnell as an illustration to begin a sermon with. He was a singularly gifted man, and as a political leader had a hold upon his followers such as few men have ever had. But while he continued to be this, a time came when his followers found themselves confronted with the question to which the text refers. Could they follow him in politics after he had confessed and been judged by the world to be morally unclean? This brings up a question which is not simply an interesting problem in casuistry, but one which confronts the Christian again and again in daily life. How far may good men co-operate with bad men without becoming partakers of their sins? Please to remember that this is not at all a question of the scope of Christian charity, which "beareth all things, hopeth all things." I speak of those persons and things upon which sweet Charity has exhausted herself. She has borne and striven and hoped, and all in vain. They are openly, avowedly bad, and are not ashamed. How shall we bear ourselves toward them?

For example, shall a Christian woman maintain social relations with a notoriously profligate man? Shall she ask him to dinner? Shall she send him a card to her reception? There is no doubt about his manner of life. It is open, gross, palpable, like Falstaff's lies. He ought to be made to feel the whip of public scorn. He ought never to have the chance to look a pure girl in the face or enter a good woman's door.

Or, again, ought I to receive dividends from a business which is conducted in a manner that will not bear the light? I am, let us say, a shareholder, a small one, in a great corporation which notoriously deals hardly with its employees, or which systematically debauches the courts or the legislature, or which breaks faith with its rivals, or which crushes out its weak competitors by sheer brute strength of wealth. I have no influence in the management; my holding is so small that my proxy is not even asked. But the earnings, when they come into the company's treasury, have dirt, or sweat, or blood upon them. Shall I take my dividend? What shall I do with my stock?

Or, again, shall I go to the play to see an actor or actress whose personal life is flagrantly immoral? I am assuming now that theater-going is intrinsically as innocent as going to market. For sake of the graver issue involved, let us for the occasion take that for granted. In this case the actor is a master of his art, or she is a genius with the divine gift. But he is a debauchee, she is an adultress. They are naked and not ashamed in their personal morals. Does that fact preclude me from going to enjoy their presentation of fictitious characters in a fictitious drama?

Or, again, and for the last time, what shall the Christian man do in his political life? The party which in its general policy best expresses his beliefs acts by methods which all good men must condemn. It breaks faith; it makes promises which it has no intention of keeping; it bribes and corrupts. Its managers use the party principles as a stalking-horse from behind which to bring down their private plunder. If I give it my vote, do I become partaker of its sins?

Now, the difficulty in all these cases arises from the complexity of modern life. In a primitive community, where life is simple, and each individual or each family self-dependent, it is easier both to see and to do the right. But we are so entangled with one another's lives! My lady does not want to ask an unclean fellow to her table, but then the fellow has a mother and sisters. She doesn't want to break with them, nor to cause them pain for their brother's faults. With "the human blindness kindly given," they do not or will not believe those things of him which all the rest of the world knows to be true. In business, unless one shuts his eyes to many things which he knows to be bad, he must simply close up. If I do not take my bit of dividend, which I know to be tainted, my family must want. I can't afford to tear up my stock; if I sell it, is not that simply to escape a sin by saddling it upon some other man? And so on.

Now, I am speaking only to those, and I believe they are not a few, who want to live as the Master would have them do, but who are distressed by this present evil world. Is there any clue to so crooked a maze?

Roughly speaking, Christians actually do follow one or other of two courses, both of which are, to say the least, unsatisfactory. The first is the Roman Catholic method of "spiritual direction." In any case of doubt, lay the matter before your spiritual director. He is an expert. He will tell you what to do. I do not propose to discuss the evils of this method. They are so great, both for priest and people, that they must always make this method repugnant to the great mass of Christians.

The second course is to distinguish sharply between the personal and the professional character of the things and the people with whom we come in touch. This is, in fact, the way that men generally act. They are quick to judge the religious quality of any act which each one can do as an individual, and strangely indifferent to the moral side of corporate actions in which they are concerned. Men, for instance, will condone a course of conduct by the political party to which they belong, which they would not do themselves for any price. So long as the immediate, personal contact with wrong is avoided, one is not much disturbed. The hostess says, "I never ask Mr. So-and-so except to my large receptions; I detest him; but then there is his sister, Mrs. Blank, you know." Or one says, "Why shouldn't I go to see Marius play Romeo or Madame Veuve-degras play Camille? I don't ask about their morals. All I care about is that they are great actors. If I want a surgeon to cut off my arm or a teacher to teach my son mathematics, I don't ask whether or not they keep the ten commandments, but whether they know their business." Will this plea serve? There is something in it, a great deal in it. As a matter of fact, we do have all sorts of relations with people into which the personal element does not enter. It really does not concern me whether the street-car conductor who collects my fare is a virtuous man or not. But if my business partner, who is integrity itself as a partner, be the lowest kind of a man out of office hours, does that concern me? Clearly it does. But why? You say that the personal element does not enter into the matter at all. To this I reply, you are in error concerning the way in which human personalities affect each other. You fancy that they can touch, as two contiguous circles touch, at a single point only, and from that point recede all round. This is not true. Whenever two personalities touch, they touch throughout their whole extent. The process is a vital, not a mechanical, one. The touch of a polluted soul discolors as a drop of colored liquid will discolor a vase of crystal water. The two lives flow together. They mingle so quickly and they combine with such a chemical obstinacy that only a divine reagent can precipitate them. One cannot even touch pitch without being defiled.

But the final reason why the Christian may not act upon this policy is because doing so destroys his power as a "witness." It puts out his light. The Master conceived clearly the task to be done by him and his followers in the world. There is a great heap of wrongs to be reduced, of evils to be rectified, of bad things to be made good. The first step for Christ's co-laborer is that he must get himself clear from the evil which he proposes to attack. He cannot live permanently in both camps. He cannot come and go without let or hindrance from one camp to another. He must so bear himself that he can always rebuke sin. He cannot rebuke it if he hold shares of stock in it. He cannot approach a wrong-doer as a missionary so long as he can be accused with any sort of color of sharing in the wrong or profiting by it.

Of course I know the difficulty and cost of disentangling one's self from relation with evil persons and evil things. But then the Master forestalled this objection. It may cost a right hand or a right eye, he said. I certainly could not

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state it more strongly. But in this sermon I assume that it is possible. That is all. And, being possible, there is no other line permissible for the Christian. He is bound every day to face the question, "Can I share in this business, in this party, in this pleasure, in this society, and at the same time be listened to if I point to the evils in any of them?"

Women Speakers

By Elizabeth Elliot

"I wonder," said an observant man recently, "why it is that women, who are the conversation-makers of society, who keep the ball rolling so briskly in the drawing-room and around the dinner-table, when they get up to say anything in public, as a general thing, say it as tersely and baldly as possible, say just *it*, with no embellishments or superfluities, and, as quickly as they can, sit down?"

He did not mean what may be classed as professional women orators, such as some teachers, lecturers, and the large and growing class of women who make the advocacy of some cause their life-work, but that much larger class of useful women who, with all their energy, intelligence, and efficiency in church work, are yet horribly afraid of the sound of their own voices, and, when it falls to their lot to have to present a report or even to read a statement, do it under the most strenuous self-compulsion, with their knees knocking together under them, and too often in a voice that begins bravely, goes on feebly, and ends inaudibly.

There are those who maintain that all this is inexcusable in a Christian woman, that she should always have the courage to "testify," that she should not fear the face of man or the criticism of woman.

The Christian Endeavor Society—I say it with bated breath, well aware how many thousands bristle with indignation at the slightest criticism of that organization—is training up a generation of young women who are carefully instructed that they must say something whether they have anything to say or not. Many of them have something excellent to say, and say it well, but there are others! In all the women's societies there is less and less patience with the mere listeners, the women who conscientiously come to the meetings, who are interested to hear and to give, but who will not "take part." They are exhorted and adjured and labored with faithfully—though it must be owned that the exhortations commonly have little effect. The woman who won't speak listens politely, sometimes she even assumes to agree with the exhorter, but she doesn't speak! She just goes on in her quiet, gentle, unyielding way, about as responsive to persuasive influence as the Rock of Gibraltar to a child's popgun.

There are some, however, who yield to the arguments, who are convinced that, like Mrs. Dombey, it is their duty to make an effort, but who are so nervous themselves that they send shivers of nervousness through the tortured listeners. Their voices tremble, become fainter and fainter, they grow more and more hysterical, and not infrequently sit down dissolved in tears. Never shall I forget a painfully ludicrous example of this kind of speaker. It was at a woman's prayer-meeting, where earnest words had been spoken and prayers offered that were most stimulating and helpful. A good woman, of plain appearance, weak voice, and most retiring demeanor, had nerved herself to participate. Fearing to trust herself, she had brought her remarks written down. She had not read two lines before she began to weep. She wiped her eyes, and proceeded a little further, what she read being almost entirely inaudible. Then she paused, blew her nose loudly, gulped down her sobs, and took a fresh start. For a few lines she went on, sobbing and sniffling, when the leader, feeling the situation becoming painfully strained, offered to read the paper for her. She consented, and collapsed into her handkerchief, weeping copiously. But, alas for the well-meant intervention! The leader found herself confronted with a very illegible manuscript, in a totally unfamiliar handwriting. Struggling with a profane desire to laugh, she stumbled, she put in the wrong words, she even skipped whole sentences. The meek woman hushed her wails, and became visibly irritated at the mutilation of her rounded periods. Trembling perceptibly with resentment, she rose, reclaimed her production, and finished the reading herself, crying out loud all the time. The most devotionally inclined had hard work not to laugh, and the good effect of the meeting was effectually dissipated. Like Gilbert's heroic "Captain Reece of the Mantelpiece," she felt that "it was her duty and she did," but the experience recalled the remark of a still more eminent theological authority, Dr. Patton, of Princeton. Commenting on those inevitable brethren who speak at every prayer-meeting, he observed that they felt it their duty to take up their cross and speak, but he had sometimes thought it was the hearers who carried the cross.

It must be owned that speaking in public is a good deal like riding a bicycle; unless you can keep your balance it is not safe to ride, but the only way by which you can learn to keep your balance is to ride boldly off and do it. Women who cannot keep themselves pretty well in hand should certainly not attempt to address others; but there are a great number of women who can learn to control themselves and their audiences, especially if those audiences be women. An intelligent and sympathetic woman knows her own sex pretty thoroughly. She knows that to hold their interest she must never offend their taste, that gentle old Keble struck the right note when he said

> He could not trust his melting soul
> Save in his Maker's sight.

We generally do not want to see each other's melting souls. It gives us a sense of embarrassment such as we feel for a too *décolletée* woman. We blush for her far more uncomfortably than she does for herself. But to be a good speaker a woman needs to be more than intelligent and sympathetic. As George Eliot in one of her suggestive observations upon the wonderful career of Savonarola remarks, "The secret of oratory lies not in saying new things, but in saying things with a certain power that moves the hearer." I think many women have this power, many, too, who speak with the utmost simplicity and unself-consciousness. We are impressed, as we hear them, with the conviction that they do but speak because they must. They are simple, direct, filled with their message, convinced of its supreme importance, and therefore convincing.

I know it is not fashionable now to quote St. Paul. Even those who politely acknowledge his earnestness find him altogether too theological and abstruse for modern religious methods. But we must all agree with him when he says "we have gifts differing." Some women can speak in meeting, and some can not. If we could glorify God and help our fellow-men only by speaking in public, it would be very sad for the women who can not. But while we can pray in private, and give with one hand without mentioning it to the other, and listen without criticism, and sew for the poor people, and help to teach the little children, we can comfort ourselves by remembering that the King who said, "I was naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me," did not say a single word about speaking in meeting.

All great ages have been ages of belief. I mean, when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest.—*Emerson.*

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall as they do now.—*Charles Kingsley.*

We are carried through many a hard thing by the very press and stimulus to our whole nature, summoned in its integrity to act or to endure. It is like the fifteen pounds to the square inch which we *rest* in, because we bear it on *all* the square inches.—*Mrs. A. D. T. Whitney.*

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Pernicious Philanthropies

By Sara E. Wiltse

We know that in the domain of ethics every virtue has its danger, so that the man who is upright in all his actions is in peril of growing hard in his judgments of other men, and the meek and lowly are too apt to lose their inheritance through claiming the earth with a sudden self-consciousness of their merits. These failings, or the vices of virtues, have been reflected in literature, as in the humbleness of Uriah Heep and the cold-blooded correctness of the godly man in the story of Philip and his Wife. Since the wave of enthusiasm concerning the brotherhood of man and the new construction put upon the golden rule by the Associated Charities, we have unconsciously grazed many a dangerous shoal both as individuals and as societies; *e.g.*, some good people with an inborn tendency to meanness have found in the rigid rules of the Associated Charities something so compatible with their stinginess that they throw sops to Cerberus by becoming visitors and really spies upon their unfortunate fellows, deluding their souls with the notion that they are walking in the full blaze of twentieth-century charity. I have been many years engaged in work for the unfortunate, and I have met with cruelty of women to women that would hardly be believed were I to give specific cases; but it is not my purpose to treat of individuals, but to call attention to some of the dangers of the social philanthropies.

Let us consider our clubs for boys and girls. We find the children in some neighborhoods spending their evenings in the streets, and straightway we open an attractive room for them, providing games and books; and we do well—but not well enough unless we begin at once to foster the home life which was at a low ebb, or these children would not have been on the street in the first place. The father goes to a workingmen's club, if not to a saloon, to spend his evening, the children go to their club, and the mother takes little ones that ought to be asleep in search of a neighbor kept indoors by some calamity of sickness, or goes to bed weary and lonely without knowing positively that all her children come home until they meet next morning for a hurried breakfast before the daily scattering. We are all aware of the unattractive homes from which the children fly to the more pleasing surroundings of the school or club-room, but if we encourage this desire to get away from home as many hours of the day and evening as possible, and fail to inspire the children with a desire to make the home a pleasanter place, then we undermine where we should lay foundations. I have been horrified of late to find how few girls, who have been shining lights in various little "Societies," were intimately acquainted with their own mothers; and for this, Sunday-school teacher, day-school teacher, King's Daughters, and the philanthropic clubs are indirectly and directly responsible. This is especially true of the daughters of foreigners, and happens in this way: English must be acquired; the Italian or Russian child, anxious to excel in the studies of the school, feels her mother tongue something of a disgrace to her, and tries with all her ability to be rid even of its accent. Girls have told me it was too much trouble to talk with their mothers, and if they talked Hebrew at home it made it all the harder to stick to English in school. We want to adopt and educate these foreign-born children, but we need to take great care not to make them scornful of home conditions, speech, and occupations. I lately questioned some very attractive Jewesses about their home interests, and their surprise that any one should think they wasted any time there was rather shocking; and when they comprehended that I cared to know something of the lives of their mothers, their excuses about being at school or in shops, seldom seeing their mothers, or talking but little because they did not speak the same language, were truly pathetic. Some of these girls went glibly through their evening engagements, showing that there was not one for an evening at home. I need hardly say that I persuaded them to divide the time they wished to spend with me with their mothers, and, by giving them simple needlework to be done at home, making ironing-holders, face-cloths, teapot-holders, and knitting reins for the baby, they were soon on better terms with their parents, and were easily led to pledge themselves to spend two evenings a week in making home a pleasanter place for their hard-working mothers. Let us teach no game in our clubs without seeing to it that it is played at home; let us have no needlework done that is not repeated at home; let us have no stories read or told that are not re-read or re-told at home; let us not provide an attraction that is not shared in some way with the parents. There is an open sesame for our dearest ideals of reform, but we must look for it in the home circle, and the further removed we find that sacred place from what it should be, the greater our responsibility and opportunity. We must, perhaps, undo a little of our doing, for where we have drawn ten children from the street we have drawn one from home, and we need to create a strong public sentiment against any child's being on the street for any purpose whatever after an hour when all physicians would agree it should be asleep. Let any one interested in the health of children make inquiry concerning the hours which the children of laboring people sleep, and he will feel as if boards of health should procure legislation on the matter. Many children in primary and more in grammar schools sit up until ten and eleven o'clock at night, rising at six in the morning. The necessity of sleep should be emphasized, and some simple instructions given concerning its effect on the brain, and the danger to growing children of weakening their capital by forming a habit of late hours along with that of gadding about in search of something which should be, and indeed is, found only where *homes* are the center and source of both patriotism and religion.

I am persuaded that even our kindergartens, that take the children from home two years earlier than they used to begin social life, assume a responsibility which should be met with a spirit of renewed consecration to the home. It is a good omen that kindergartners have led in a movement toward the establishment of a bond of sympathy between themselves and the mothers of their pupils by holding weekly or monthly meetings with them, and some of the teachers in higher grades have drawn the mothers to the school-room through mutual interest in child study.

The Sunday-school has also a grave responsibility to meet in taking the duties of spiritual guidance naturally devolving upon the parents. So strong is the modern tendency to give the child over to the public that a father who prefers to teach his children their Bible lessons at home to sending them to any crude young lady whose zeal may not be balanced by knowledge, subjects himself to severe criticism. It would be interesting to take some sort of census in our large cities to discover the hours, including those of Sunday, which families spend together in social ways, but I fear it would afford the pessimists new ground for belief that our final destination is that place which Dickens so aptly named the "demnition bow-wows." Nevertheless we are progressing, and the fact that we see the dangerous tendencies of some of our efforts is proof that we shall avoid the pitfalls that yawn before every great philanthropy, as in the path of each individual engaged therein.

A single incident of treachery to the family may be given without comment. A Sunday-school teacher, full of enthusiasm to raise money by an entertainment, coaxed and finally bullied one of her little pupils into attending a preliminary meeting and undertaking a part, although the child repeatedly said, "My papa and mamma do not wish me to do it; they told me I should not do it." The child was forced into week-day disobedience of strict commands of her parents by the woman who would hear her recite on Sunday, "Honor thy father and thy mother."

I cannot leave this topic without a few practical suggestions about making the homes of our poor relations more attractive without impertinence. The improvidence of children of laboring people is well known; they spend more cents on candy and gum than they would believe, if an account could be shown at the end of the month; but it is not difficult to induce them to save these cents for a definite and immediate good purpose, and I have known fifty or more children to deny themselves pickles, gum, and candy

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for the sake of buying a book to keep in their own homes to be read to parents who cannot read. In the same way girls have bought cheaply framed photographs of great pictures, which are loaned from house to house, a girl often giving up her turn for a week or a month because some sick woman or child most needs its ministering. Let us devote ourselves to strengthening home ties, for any organization that weakens these is pernicious and destructive. And, in the name of true charity, let us observe some of the rules of common civility in our manner of visiting homes that should have some sanctities that even poverty and crime should not uncover for the mere visitor.

Little Follies and Bits of Wisdom

By the Rev. Uriah Xerxes Buttles, D.D.

Thoreau said that almost every flower grew about Concord, and could be found by any one with the right pair of eyes. In my calling rounds among my people, it has often been borne in upon me that, though this town may never make Turkey Creek and the Erie Canal famous, as Athens and Rome immortalized the Ilissus and the Tiber, the whole gamut of human emotion and experience is cooped up in our corporation, as in those ancient burgs, and if we have not poets and artists to sing and paint our doings, we yet have homely philosophers whose wit is of an exceeding clairvoyance and pungency, spite of the prosy atmosphere created by our woolen-mills, the tack-factory, and the new boiler-works. In proof of this statement let me illustrate by my last week's visits.

My first call was upon Mrs. Weaver, who has enjoyed poor health for the last decade, and who bids fair to live at least three more decades enjoying the same blessing. I found our neighbor Mrs. Rogers also calling upon the pseudo-invalid, and we went out together. "I don't know what you think of Mrs. Weaver, Doctor," said Mrs. Rogers, when we were safely out of hearing, "but I think she is a selfish old tyke." Mrs. Rogers never minces her opinions or calls a spade an agricultural implement. "She likes to have soft white hands an' a pale complexion, and to lie abed late, an' have jell an' things sent in an' the neighbors inquiring. She thinks it's ladylike." Mrs. Rogers paused and looked sharply into my face, but I maintained a noncommittal silence, and she continued. "Ye see, if she wa'n't sick her daughter Ma-ri 'd go and teach to West Pontiac, an' she'd have to do th' work herself. Yes, sir, an' she's made up her mind she won't. She tole me once she didn't see no po'try in gettin' up afore daylight an' gittin' breakfas' an' a-scrubbin' floors an' a-i'nin' clothes, an' sez I, 'You poor, unfortunate, blind thing!' s' I, an' it made her mad. True's you live, she jes' regularly works at th' business o' her poor health, an' is all-fired proud o' settin' there an' havin' M'ri an' her sister Alvira a-doin' for her, an' a-havin' Doctor Blinker drive up once in so often an' prescribe a tonic. Wild hosses wouldn't get her to admit herself cured, an' there's comin' a time when I shell speak out. I surely shell. When you think o' th' real heartaches an' th' burdens o' this world, it's jes' awful fur a human bein' to turn himself into a leech. An' when you think o' what it is to keep folks alive with good, hulsome victuals, heart a-beatin', hands a-workin', feet a-trottin' faithful on useful arrants, like a nice, iled machine as can run itself, you hain't no patience with a woman as despises cookin', especial a-cookin' for her own. As for th' scrubbin' an' th' rest o' th' cleanin', I'd like to know what it is but a-destroyin' what's bad to have 'round—micrabs likely, such as Professor Ketchum, o' the 'Cademy, says kills more folks 'n anything. Mercy to me! I get all wrought up a-thinkin' o' M'lissa, an' th' way she puts on her sister an' daughter, an' there's comin' a day when I shell have to tell her jes' what she's a-deprivin' herself of, not to mention the calamity she's a-makin' of herself to her family. But I dunno's I can beat it into her 't there ain't nothin' you can have done for ye as 'll give ye the feelin' you have when you're doin' for folks, especial your own folks. There seems to be p'ints you can't reach with talk."

I called next upon Mrs. Barnes. Her sister, Mrs. Fitch, from Three River Point, was with her, and I was scarcely seated before Mrs. Barnes, who is very musical, appealed to me to persuade her sister that she must come to Griggsville when the Mozart Orchestra of New York visit us.

"I tell her she cannot afford to miss it," said Mrs. Barnes, with enthusiasm. "She teaches music, Doctor."

"I don't need to be told how much I shall miss," said the badgered Mrs. Fitch, flushing with annoyance. Then, after a moment, she continued, impetuously, as if determined to finally settle the matter, "The truth is, I must buy a new bonnet. I've worn the one I have two winters."

"But the one you have is so pretty yet, and becoming, and quite fashionable," persisted Mrs. Barnes.

"But two winters, Angeline! And what will people think, and say?"

"The men will never know the age of your bonnet, if you look well in it," retorted Mrs. Barnes. "As for the women, what each one really cares for is her own bonnet. If any one is benevolent enough to waste a thought upon you, she will fancy you have a fit of economy—a perfectly respectable disease these days. The eyes you fear, and with good reason, are your own. You can always depend upon the world's indifference to your deprivations, sometimes even to the starving and freezing point."

Mrs. Buttles accompanied me upon my third call, which was upon Miss Odelia Blinn. We found her engaged in a struggle with diaphanous materials and some very gay artificial flowers, making, she said, a morning hat. Perhaps it was the trying afternoon light, perhaps it was the proximity of the brilliant materials, but Odelia looked more like a draggled butterfly than commonly. But she was as juvenile in manner as ever, and as vivacious.

"My, my!" she exclaimed, when Mrs. Bijah Bullhead was mentioned. "How old she does look! And how gay she is! She looks all of as old as Bijah himself, though I s'pose she's younger. And have you noticed how fat Loella Blinker's getting? Why, she must weigh all of a hundred and seventy-five."

"Loella's well on in the forties," said Mrs. Buttles, dryly. "Fat comes on then, if it is going to come at all."

"Yes, I s'pose so," assented Miss Blinn, quite as if forty were twenty years ahead of her, instead of well behind her. "But fat makes one look *so* old."

"Well, old Time gets in his work, if not in one way, in another," said my wife, witheringly, at which Miss Blinn gave her furtively a quick look. The next moment she set the new hat upon her head, and turned to me. "Do you think it becoming?" she asked, confidingly. "I heard you ask Tilly Hudson where she got her pretty hat, and I determined to have one just like hers, then."

"It is very pretty," I said, feeling myself going all to pieces under my wife's gaze, and wishing either she or I were in Texas. "The ladies have the advantage of us in head-gear. I must admit it."

"Uriah, how could you, when she looked so like fury!" exclaimed Mrs. Buttles, when we were out of sight and hearing of the Blinns. "How could you encourage her in the folly of believing that what is proper for a miss of fifteen is proper for her! And to fancy the years have been making Mrs. Bullhead and Loella Blinker old, and forgetting her! Dear me! What are people made of!"

I was discreetly silent, but before night I revoked my order for a Prince Albert coat, and told Mr. Fipps to build me a neat cutaway instead, as he had desired. The fact is, I saw Mr. Odell, the young preacher at the Middle Village, in a new Prince Albert a fortnight since, and so admired his trim slimness in the garment that I forgot my own waist measure and that Isaac Wats says I look as if I had swallowed a fat pumpkin, and wanted one like it. And I am going to give up open-throated collars, and several little things which I note are not becoming to Professor Ketchum and Dr. Emmons, men just my age. Somehow I cannot make myself feel as old as they look, but it is well to be on the safe side. Shutting one's eyes does not change matters about one a particle, I have sadly discovered.

We made another call, Mrs. Buttles and I, that sunny afternoon, upon the Grangers, who occupy what may be called the most showy house in town. A tower, balconies

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under many of the windows, and two verandas are points which I specially remember, and all are fringed with very ornate cornices painted a glittering, glass-like white. We found Mrs. Granger and her daughters dressed in showy gowns, on which was a profusion of wide lace, and working languidly upon some sort of showy fancy-work. "We are thinking of spending the winter in New York," announced Fanny, "unless, indeed, pa concludes to go to Paris. We always go somewhere winters, you know." "We get tired to death here in Griggsville," put in Miss Betty. "We pine for the opportunities of a city."

The talk went on like this for the fifteen minutes we stayed, and the moment Mrs. Buttles and I were once more on the sidewalk, that good woman burst forth. "Go to New York, indeed! If they do, it will be to take boarders, just as they did in Philadelphia a year ago. I'm told Mrs. Granger and the girls are clever at it, and make money. It's about all they have to swell on here, for the house is mortgaged up to its eyes, and Mr. Granger has all he can do to keep the stock he has in the tack-factory. They make me think of Odelia Blinn. She thinks nobody sees she is fifty years old, and they think no one knows they are poor as church mice, spite of all their show. Tell about being deceived by others! No one deceives us as we deceive ourselves."

My last call was upon Deacon Doolittle, who had sprained his foot, and had been unable to leave his house for several days. As usual, however, I found that he knew more of the town news than I did, and directly, the minute details of his hurt having been related with great particularity, he informed me that Eli Travis had asked for a church letter. "Yes," he said, "he's a-goin' to join th' Methodis'. He says he don't seem to inj'y th' spirit'al life he wants to with us, an' he guesses th' Methodis' hev more on't. I s'pose we might's well let him go without any words. He's goin' to move to Scodack in three months, anyhow. He thinks he's a-goin' to git a better job over there 'n he has here in th' woolen-mill."

"That'll be th' tenth move he's made in half as many years," wheezed fat Mrs. Doolittle, who, spite her size, is fiery of temper. "Miranda Dayon 't he married 's th' daughter o' a second cousin o' mine, an' she was over here yistiddy, an' though she's uncommon close-mouthed, she did let out a link. There's some things as would get words out of dead folks, and a continual move's one on 'em."

"It's about so," assented the Deacon. "Ye see, Miranda, she had a little money when Eli married her, an', bein' a natural rover, it kind o' set him on end. Fust he must go to Colorado an' ranch it, an', tirin' o' that, he mined, an' then he started a pickle-factory in Denver, an' then he thought something give out in him—I guess it was his heart—but he bought out a patent-right an' peddled it. I dunno whether it was a self-binder or a coffee-makin' machine. Anyhow, he saw the country considerable, and Miranda had a chance to stay still a year. O' course he got tired o' that, an' the next thing he went South, an' went deep into the turpentine business, which he didn't know any more about 'an a potato-bug, an' he lost money, an' next he got a chance to go to Cuby on a sugar plantation to do something—bile the sap, I think—anyhow, it was another job he didn't know anything about, an' so he went on till he'd fiddled away every cent of Miranda's, and—well, he come back here, an' was glad to, an' Ab'm Scovell took him into th' mill, out o' pity for Miranda an' th' childern."

"An' he's jus' th' same in religion 's he is in everything else," snapped Mrs. Doolittle, with disdain. "Miranda, she says as he's been about everything there is but a Mormon an' a Methodis', an' when he's been them, he'll have to turn heathen. He allays thinks the reason he ain't jus' where he'd like to be is cause of something outside him, when all the whole endurin' time th' trouble's inside him. Suds! He's rousted aroun' till he can't keep still nowhere, nur at nothin'. It's got for to be a habit."

"He makes me think turrible o' his uncle, Amasa Matteson," said the Deacon. "Distant hills were allays green to him, an' quite sp'iled th' prospec' nigh by. You couldn't call him a lazy man, but his not concentratin' amounted to th' same thing. Fust I remember he went off with a travelin' panorama, an' then he come back a-sellin' patent medicines. Then he sot in down to Smyrna as a hoss doctor, an' th' next thing he begun to travel as a regular doctor, on'y he'd go into a trance, an' see right into your vitals, an' he said th' spirit o' a Massauger Injun told him what to give ye, which was mostly dandelion an' dock syrup. He must 'a' made sights o' money, fur he stuck to that a consid'able spell afore he died, but somehow it all run through his fingers like water, an' when he was took sick out on th' Mild Strip it was lucky for him 't he was at father's. Our folks did fur him, an' when he died, they see he was buried proper. Father, he said he come o' nice folks an' was really a gifted critter, an' he couldn't have him go on th' town, but he hadn't no mercy on his idees. Amasa was just like Eli; allays a-lookin' fur jus' th' spot fur to set his candlestick. Many's th' time I've heard him say 't a man must be just in th' right place to do his best, an' whenever father'd overhear him, us boys were sure to git a goin' over. 'Boys,' he'd say, 'life's awful short. Thur ain't no time to look fur comf'able spots, nur nice ones. You jus' look at your duties, an' sail in, an' tend to 'em, an' you'll find whutever spot your in 'll be the spot whur all the light your candle's got 's needed. An' don't undertake forty-leben things. It's 'mazin' how much trouble it takes to learn how to do anything, even a small thing, well. Jus' make up your minds whut you'll do, an' stick at it like a tick. See old Joe Bent, th' blacksmith! He's got him a nice home, an' stock in th' bank, an' is respected all over th' county, an' a selectman, an' a deacon, an' ef anybody has a piece o' work they don't dast to trust to anybody but a fust-class man, they come to him, if they have to travel milds.'"

"Joseph Bent was my father, Doctor Buttles," said Mrs. Doolittle, proudly. "As for Eli Travis, seein' he is jus' 's he is, I wouldn't make nothin' o' his goin'. When a man's cymlin-headed enough to fancy anything outside him's goin' to make him smarter in business, or nearer th' kingdom o' God, an's forty years old, he's past arguin' with. I'd give him his letter short-meter, 'f I was you."

Weddings Among the Druses

By Laura B. Starr

The preliminaries of a Druse marriage having been arranged by the parents, as is the custom among all Orientals, the festivities, like those of the Moslems, extend over the best part of a week, though, until the last day or two, the greater number take place at the house of the prospective bridegroom. He gathers the young men of his acquaintance together, and they indulge in the sports and games of the country, with much feasting. Jereed, which somewhat resembles polo, inasmuch as it is played on horseback and with a long staff, is the favorite pastime of the Druse men, and no gathering is complete without a game; they are bold and fearless riders, and show to the best advantage when engaged in this sport.

The Druse women wear a veil, but they are not kept in the same strict seclusion as their Mohammedan sisters are; they are tall, fine-looking women, the equal of their men physically and mentally; they are allowed equal rights and privileges in the performance of the mysterious rites connected with their strange religion. They are given great freedom, which accounts for their superiority over the women of other tribes in the Lebanon; polygamy is not allowed, and when a man marries he expects to make his wife his equal.

Although all the arrangements are completed by those interested, still, to give the matter an appearance of spontaneity, the bridegroom, accompanied by some of his young friends, proceeds, two days before the wedding-day, to the house of his prospective father-in-law and demands his bride in a formal manner. He is armed cap-a-pie, as is the patriarch who meets him at the threshold. The amount of dowry is arranged, and the father exacts a promise that the young man will make his daughter happy.

After another formal demand the girl appears for a

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moment, heavily veiled; she is accompanied by her mother, who takes oath to her child's chastity, and other friends and relations. The young man then asks her if she will accept him for her husband; to this she answers "yes," handing him at the same time a short sword done up in a handsomely embroidered red and white handkerchief, the work of her own hands.

The sword is given to the bridegroom as a token that with it he is expected to protect his wife; it is likewise the instrument destined to take her life if it is found she has trifled with her maiden honor, or if she later violate her marriage vow. Early marriages are the custom, the men taking upon themselves the duties of a benedict from sixteen to eighteen years of age; their wives being, as a rule, from thirteen to fourteen.

These ceremonies ended, the bride retires to the bath to spend the day with the women; here her eyebrows are plucked out and false ones painted high up on the forehead, after the ancient fashion of the Japanese, and the nails of her hands and feet are stained with henna. The bridegroom and his friends mount their horses and continue their sports.

On the day of the marriage several *ockals*, learned men of their Church, accompany the bridegroom and his friends to the house of the bride, where a contract is drawn up and signed by the chief *ockal* and witnesses; this contract calls upon the groom to give his bride a certain sum of money, the amount having been previously agreed upon. The father is stakeholder, and keeps the money, unless there is a divorce, when it must be returned. Before the contract is read out, one of the *ockals* repeats a chapter or portion of one from the Koran, to give a sort of religious sanction, as it were, to the occasion. The Druses, while keeping their own strange beliefs and observances to themselves, outwardly conform to the customs of Islam.

Now the bride mounts a horse, and, followed by relations and attendants, leads a procession to the house which is to be her future home. Upon this occasion all her friends follow in her train, with the exception of her mother, whom etiquette requires to remain behind. Etiquette also requires that the cortège move very slowly, as it would be considered indelicate for the bride to hasten to her husband. As the procession nears the house all the bridegroom's family and friends come out to meet them, whereupon a mock fight ensues, at the conclusion of which the bridegroom's party is driven back, and the bride, amid a deafening roar of artillery, forces her way through the courtyard and is borne along into the harem.

There she receives the congratulations of her friends upon having successfully fought her way into her new home. Her outer garments and street veil are removed, and at the appointed time she is seated on a divan and covered from head to foot with a massive red veil, heavily wrought with gold embroidery.

Her friends leave her, and her husband enters alone, lifts the veil, and is supposed to take his first look (but this is seldom the case, as his curiosity finds a way usually to catch a glimpse of the girl he is to marry long before the wedding-day), and presents her with the "tantour" or horn, which she must henceforth, as a married woman, wear night and day. Then he withdraws and rejoins his friends, where the queer etiquette of the Druse requires that he remain silent until their departure. They ply him with questions, but he sits abstracted while his brother or some relation answers for him. The bride is likewise supposed to assume a languishing, weary air, as if this were an occasion in which she took little interest. At midnight the guests depart, and the bride and groom are left to themselves.

The origin of putting on the "tantour" or horn by the women of the Lebanon it is not easy to discover. The first Arab princess who wore the horn was Zobeida, the favorite wife of Haroun-el-Raschid, but whether it was her vanity which induced her to appropriate this ancient symbol of royal and divine power, thinking that thereby she assumed an equality with the men who wore it, or whether it was done in obedience to a command, religious or otherwise, I cannot say; but from that time to about fifteen years ago it has been an enviable mark of distinction among the women of all sects—for it is not confined to the Druses—in the Lebanon.

But, like all other national costumes, the "tantour" is fast disappearing. Both Christian and Druse are abandoning it and wearing in its stead a tarbush or scarlet fez. This is wound around with a dark kerchief, powdered with flowers and set with all the jewelry and coin the woman possesses; the very common women are satisfied to tie a kerchief three-cornerwise over their heads.

The "tantour" may be gold, silver, or tin, and in most cases is beautifully carved and chased; in some villages a gilded buffalo horn is worn. The metal horn is in the form of a tube, from one and a half to two feet long, about two inches in diameter, tapering slightly toward the top; it rests on a small cushion, and is fastened to the head by a number of silken cords which are crossed under the chin and carried up to the top of the head. These cords are finished with silver knobs, which help to balance the thing and keep it in place.

Over the horn is thrown a long white veil of muslin, which hangs down behind and is brought forward to conceal the face when in the presence of men; the left eye only is not covered. The narrow end of the "tantour" commonly projects over the forehead at an angle of forty-five degrees, but in some villages or districts they wear them tilted to one side or the other. No Druse maiden is ever allowed to wear the horn, except occasionally the daughters of certain noble families, and then it is worn "with a difference," so that the uninitiated would never mistake her for a matron.

It is said that the reason the "tantour" is falling into disuse is that one day, while receiving the sacrament, a woman unwittingly knocked the chalice from the priest's hands with her horn, which so enraged the good father that he forbade her or any other woman to wear them any longer. Whether he found it impossible to bring about a change in so sudden and peremptory a manner, and so ordered that no more should be given at marriage, and only the old women who had been accustomed to them should continue their use, it is impossible to say, but certain it is that only the very old women are seen with them now, and even they are willing to part with their honored emblems for a good round number of piasters.

A curious feature of the costume of the Druse women is that they cover, but do not conceal, the bosom; the entire upper part of the dress is cut away to give it room, and the bust is covered with a shirring of soft white muslin; some of their garments have long open sleeves somewhat similar to the familiar angel sleeve. A shawl, more or less handsome, according to the condition of the wearer, always encircles the waist, being tied loosely at the side. This is the woman's pocket; everything she does not wish to carry in her hands is thrust into the folds of this shawl.

The sheiks form a hereditary nobility, and they marry strictly among themselves. A Druse maiden would go unwedded to her grave rather than give her hand outside her own caste. The religion of the Druses does not permit of a plurality of wives, nor concubines; neither does it, in theory at least, allow an unchaste woman to live. The woman convicted of conjugal infidelity must die. Nothing but her life-blood will wipe out the stain, and, queerly enough, the husband in no way feels the disgrace of his wife's misdeeds. "Dishonor follows the line of blood," says the Druse proverb, and so the husband, convinced of his wife's guilt, returns the sword which his bride gave him on their betrothal day, without the sheath. This notifies the family of their dishonor.

Father and brothers investigate the matter, and are obliged to take the husband's oath if he has no other proof to offer. Satisfied of her guilt, they return to their houses and arrange for her death. A fond father would sometimes listen to his child's pleading and spare her, but the brothers never. With the deadly weapon she herself gave her husband they cut off her head, and dip a lock of her hair in her blood, and send it with her horn—ghastly messengers—to the widower, who is content that justice has been carried out.

Divorces are easy, but not frequent—at least not more

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frequent than among Western nations. If a husband tell his wife to go to her father, she is divorced. If permission is granted a wife to visit her father and she is not told to return, she is from that moment a free woman.

The Dragon that Swallowed the Moon

By Charles Frederick Holder

There was an unusual excitement at the great mission of San Juan Capistrano, and for several days natives had been pouring in from the outlying country. A fiesta had been announced by the Spanish troops, an ox was roasting in a huge truck, and that night, by the light of the full moon, a fight between a bear and a bull was to take place—an event which was looked forward to with great interest, not only by the natives but by the Spanish soldiers.

It was early in the afternoon, yet the tiled roofs of the old mission were crowded with spectators who had come early to secure good seats and had covered the tiles with dry hides upon which to rest. The long line of arches, the picturesque belfry, the shapely dome of the church, all caught the red rays of the setting sun and formed a charming picture, while away from the mission on every side extended green hills and fields of fragrant flowers, telling of the winter in Southern California. On the cement walk in front of the mission stood a group of Spanish officers, and among them a young boy with long golden hair, a wide-brimmed sombrero, and enormous spurs, after the fashion of the time.

"It's a cruel and brutal sport," he said, "and if I were you, Captain, I would stop it."

"I quite agree with you, my boy," said the officer, with a laugh, "but it would be very poor policy to attempt to interfere with the sport, especially as we are so short of men. We are obliged to do something for the pleasure of the people, brutal as it is."

"But if you gave the order, Captain, they wouldn't dare to go on," continued the boy.

But here the officer was called away, and the Major-domo, a big, red-faced Spaniard, took the boy on his knee.

"Listen, Don Antonio," he said; "do you really wish to break up the bull and bear fight?"

"Why, certainly I do."

"Then," said the Major-domo, "do as I tell you," and he whispered something in the boy's ear that made him laugh. Then the boy ran to his pony, which an Indian had been holding, leaped upon its back, and rode away in the direction of the tule huts of the Indians, down by the little river.

Don Antonio, as the man called him, soon reached the large hut of the chief, and found him lying under a ramada of brush eating grapes, while near at hand the women crushed acorns in mortars of stone.

The chief handed him a bunch of grapes, and motioned him to take a seat on the hide; but the boy would not sit down, and said in Spanish, "You are going to have the bull and bear fight to-night, Captain Joe?"

"Yes," replied the Indian in the same language. "You come?"

"No," said Don Antonio, "it's too cruel; it isn't right; it hurts the bear."

The chief looked amazed at first, then laughed loudly, translating the boy's remark for the benefit of the squaws, who joined in the general merriment.

"There will be no fight to-night," said Don Antonio, with a great deal of dignity.

"Why no?" asked the Indian.

"Because," said the boy, swinging into his saddle, "there will be no moon."

"Very big moon to-night," said the Indian; "best moon of all the month."

"Captain Joe," said the boy, very seriously, "did you ever see the dragon that chases the moon?"

"I hear my father speak of him," said the Indian.

"Well, he is going to catch the moon to-night," said the boy, as he touched his spurs to his horse and rode away.

The sun sank over the hills, and the old buildings of mud or adobe became radiant in its parting light; groups of Indians and soldiers were moving in the direction of the big inclosure, many dragging hides to sit on; and finally, when the moon began to rise, the great arena was crowded with dusky forms eager for the fray.

Amid shouts and cries a large and ugly bull was pushed from a corral into the ring, and then a big box was hauled in and the end pulled up, releasing a large grizzly bear which had been roped in the mountains a week previous and dragged down to the mission.

Excitement was at the highest pitch, and a hush had fallen over the assemblage, when there rose a shrill voice, crying loudly in Spanish, so that all heard, "The dragon has caught the moon;" then louder, like an echo, "the dragon is swallowing the moon."

Every eye was raised to the moon, and, to the horror of the assembled natives, there was a decided notch in the face of the full moon. As they looked, it grew larger and larger, while a strange, mysterious light began to steal over everything. At first there was a low murmur from the natives; then, as the spot grew larger and the moon was evidently disappearing before their eyes, the great audience rose, and shouts and cries rent the air. The men who had brought hides held them aloft and beat them with clubs, shrieking an accompaniment, while the women joined in a weird moaning. Men upon the ground threw sand at the moon, pelted it with stones, hoping in this way to drive the dragon away; but as the moon grew smaller and smaller, they seemed seized with a panic and ran screaming out of the arena, and hid themselves in their tule huts or the deep brush on the riverside, where they remained until the moon appeared again, when they slowly ventured out and gathered about the roasted ox, wondering that the world had not come to an end, as the dragon had surely swallowed the moon.

"There is only one man in the post," said the Captain to a group of officers, "who knows enough about astronomy to know that a total eclipse of the moon was due to-night; and Captain Joe tells me that Don Antonio is a remarkable 'medicine,' as he foretold the appearance of the dragon."

"There is a curious feature about this legend," said the Major-domo, who was sitting in the corner with Don Antonio on his knee, and who, laughing, seemed desirous of changing the subject. "The Chinese have a similar belief. They, too, have a dragon which is ever chasing the moon, sometimes catching it; in fact, the eclipse is their dragon. Now, if these Indians have the same belief, and try to frighten it away in the same way, does it not suggest that the Indians of the Pacific coast might have been descended from a remote Chinese ancestor who was blown away from China and wrecked with his junk on these shores ages ago?"

"What say you, Don Antonio?" said the Captain, laughing. "Surely you have an opinion on this subject."

"I don't know anything about it," replied the boy; "but the Indians made so much noise with their hides and sand-throwing that they stampeded the bear and bull, and they cannot be found!"

Peace

Calm soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of thine,
Man did not make, and cannot mar!

The will to neither strive nor cry,
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live.

—Matthew Arnold.

Answers to Puzzles

(See The Outlook for October 17)

I. Madam. II. Bed. III. Pen(n). IV. Sale—Sail. V. Arms—Alms. VI. New Year's Night.

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The Religious World

"The Church Without a Pulpit"

We have no meetings in this country comparable with the great religious gatherings which are held in England. The Congregational Union of England and Wales holds two meetings, one in the spring in London, and one in the autumn in one of the provincial cities. The same plan is also followed by other denominations. The Chairman of the Union is elected for one year, and is expected to introduce both sessions by an address. The Chairman for this year is the Rev. J. Morlais Jones, of London. Mr. Jones is a Welshman of rather retiring spirit, but wonderfully vivid and powerful as a preacher. The subject of his address at the autumnal meeting of the Union at Leicester was "The Church Without a Pulpit." Seldom has the writer read a more complete or suggestive utterance on the place and power of the pulpit. A few years ago Mr. Jones found in Constantinople a beautiful church with only a little box for a pulpit. The architect had forgotten that a pulpit was needed. It was an afterthought. From that point of departure Mr. Jones has developed an address which ought to be read by all Christian ministers of every denomination. His first point is that the pulpit has a permanent place in the Church. It can never be supplanted by books. "The book is only the ghost of the message. I revel in books, feast upon books, love the feel of books, thank God for books; but I want more than books: I want the living man." The second point is that the great theme of the pulpit is especially fitted to meet human needs. The great theme, of course, is "the Christ of well-established history." "No subject outside Christ is of any very grave importance." His idea of preaching Christ is a generous one. This condenses his thought: "The gospel of Jesus means not only the winning of heaven but the redemption of earth." The third point is that ministers should devote themselves to the work of the pulpit with undivided devotion. Here Mr. Jones incidentally gives us glimpses of his own methods. He says: "Wherever I go, everything turns into sermons. Whatever I read becomes a Sunday morning message for my people. I read a book on science—it becomes a sermon. I study some period of history, and it lights up a message in the old Book. 'Have you good commentaries?' some one said to me. 'Why, I have not a book which is not a commentary,' I answered. Histories are commentaries. The poets are commentators. The novels of Thackeray and George Eliot are commentaries. I gather fruit everywhere; I pluck flowers in every field." One other point received much emphasis. He said that sermons ought always to be set in the major key. "The Welshman is never absolutely happy religiously without a tear in his eye. There is pathos even in his battle-cries and peans of victory. We must reverse that in the pulpit. Every sermon, whatever the subject be, must be set in the major key, must look toward the regions of hope, must have the accents of ultimate victory in it." The address, which is published in full in the "Independent and Nonconformist" of October 1, increases our wish that in all our great religious gatherings there might be something akin to these addresses from the chair in the various religious meetings of England.

A Great Sermon

The sermon before the Union was delivered by the Rev. P. T. Forsyth, D.D., of Emmanuel Church, Cambridge. Dr. Forsyth is the man whom the late Dr. Dale a year or two before his death said was the ablest theologian among the younger Nonconformist ministers of England. He is a man of about forty-eight years of age, slight in figure and in not too robust health, but with a clearness of intellectual vision and a quality of spiritual insight all too rare in these days. He began his ministry as a somewhat extreme liberal. The study of the Bible and of life has caused him to change his position, until he is now regarded as somewhat conservative. There are in England greater orators, but there is probably not in the English pulpit of any denomination a man better able to cope with great theological themes, which he usually chooses for his subjects. His text at the Union was "Holy Father," and the idea of the sermon may be gained from the following extract: "The New Testament name and idea of God is not simply 'Our Father,' but the God and Father of our Lord Jesus Christ. And Christ's own prayer was this—'Holy Father.'" That idea of holiness at the heart of fatherhood Dr. Forsyth regards as Christ's central thought of God. The emphasis which he puts upon holiness reminds one of the preaching of the old Puritan divines, but the spirit is entirely modern. "Holiness," he says, "is the true, eternal, consuming fire." One of the evils of our time he considers to be the misunderstandings of fatherhood. Dr. Forsyth believes that there is something in the idea of expiation which is lost in current Christian thought, but which will be restored by a proper emphasis upon the idea of holiness. We quote one other paragraph which will help our readers to an appreciation of the quality of this really remarkable utterance: "That cross of His stands for the holiness of God, and because he is holy fatherhood is endless, and our love endures. If holiness fail not, then love cannot. The holiness which demanded that Christ should die for its satisfaction is the one guarantee of a love which cannot die. If God had taken his holiness lightly, how could we be sure that we would not take his love lightly too, and might change? But He that spared not His own Son, how shall He not also with Him freely give us all things that the heart can dream, all the heart's deepest and best?"

A Great Collection

The Outlook is not always in sympathy with the methods or teaching of the Christian Alliance, but it cannot fail to recognize the enthusiasm which often characterizes its meetings and its gifts, especially for the missionary field. On Sunday, October 11, great meetings were held in Carnegie Music Hall in the interests of mission work, and it is reported that the sum realized was over $100,000. Such collections are almost unexampled, and show not only that there are many consecrated spirits engaged in this work, but also many who are possessed of much of this world's goods. But, whatever the wealth of those at the meetings of the Alliance, there is little doubt that it was surpassed by that of other congregations of the city on that day, and it becomes an open question why the enthusiasm and devotion in the one place is greater than that in others. The secret of the whole matter is, without doubt, simply in the devotion of the people interested in this movement. We are not, however, to conclude that they give more for the kingdom of God than others, but rather that they limit themselves to this one form of Christian work. The Christian Alliance has for its leader the Rev. A. B. Simpson, D.D., of New York. Its chief church is on Eighth Avenue in New York. It has undertaken many forms of benevolent work. The characteristics of its religious teaching are "faith healing," extreme literalism in the interpretation of Holy Scripture, and belief in the Second Coming of our Lord to rule on the earth. It has missionaries in many lands.

The Civic Church of Denver

We have received a declaration of principles of the Civic Church in Denver, by which it is intended to concentrate religious force and energy on regular, concerted, systematic, and organized work in the direction of municipal reform in that city. It is proposed to hold Sunday evening meetings at each of the centrally located churches in turn, and it is said that a central office for information and intercommunication will be maintained, and that classes in sociology, in which the main subject of study will be "The City: Its Character and Needs," will be organized in every school district. Leading ministers in the various denominations, as well as educators and representative business men, are already in hearty co-operation with the movement. There is certainly a large field for such work. The Civic Church practically means only the various denominations working together for the realization of the highest municipal and civic ideal. Denver is a good city in which to try such an experiment. If it succeeds there, it will doubtless be tried elsewhere.

Laymen in the Episcopal Church

The Laymen's Missionary League of Pittsburg is one of the institutions of the Episcopal Church which is worthy of being studied by all Christians. It was formed in that city in 1889, and had for its object to associate laymen into a society which should seek to establish and maintain missions, Sunday-schools, and Bible classes, and to strive for the furtherance of charitable work in Pittsburg, Allegheny, and vicinity, under the direction of the Bishop of the Diocese. Those who become members of the League are divided into different classes, as lay evangelists, lay readers, Sunday-school superintendents, physicians, Bible-class teachers, visitors, and helpers. Associations of this kind are common in England, especially in London and in Durham. An order of evangelists was started with a view of meeting the demands for City Mission work, and in the first year six missions were established in the city of Pittsburg and vicinity. The same movement has also been started in the Diocese of Western New York. The membership of the Missionary League is open to all laymen of the Church. The clergy of the diocese are its councilors. Those who become evangelists are required to pursue courses of study marked out for them, and to pass examinations on the Bible and Prayer-Book, after which they are permitted to make addresses of their own. Quarterly schedules of service are prepared and distributed by the chaplain, and the work of the lay readers and evangelists is thus laid out for them. At special services those wishing to undertake this form of service are publicly licensed by the Bishop. In 1895 twenty-one were thus set apart, and in 1896 twenty-five. There is nothing in the idea of lay workers in the Episcopal Church which has not been utilized by other Churches; indeed, the Methodist Church has for many years made provision for such a ministry, and its lay preachers have long been a distinct and useful body of Christian workers. If the increasing demands which have been made upon the churches are ever ade-

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quately met, it must be along some such lines as these. When a man has gifts he surely ought to use them, and the possession of exceptional faculty, whether it be for teaching or for working, constitutes in itself a divine call which ought to be recognized and utilized by the Church.

Death of Dr. Hulburd The ministry of the Methodist Episcopal Church has suffered a distinct loss in the death of the Rev. Merritt Hulburd, S.T.D., pastor of Grace Church, Wilmington, Del., and long prominent in the pulpit of Philadelphia. Dr. Hulburd had been stationed successively in Troy, Albany, Springfield, Mass., in Vermont, and in New York City, before going to Philadelphia. He received honorary degrees from various institutions, that of Doctor of Sacred Theology having been conferred by the University of the City of New York. He was a member of prominent committees in the Methodist Church. In all his pastorates he greatly endeared himself to his people, and many expected for him eminent promotion in the not distant future. Few men in his Church were more widely known, more universally loved, or more eminently useful. A beautiful tribute was paid him when a paper in Wilmington began an account of his death with the title, "A City in Mourning." Such men as Dr. Hulburd are all too few, and when they go seem to leave places that no others can fill.

Missionary Ordination An interesting service of ordination in Cleveland followed the meetings of the American Board in Toledo, when Mr. Horace Tracy Pitkin was ordained as a Christian minister. Mr. Pitkin is to enter the service of the American Board in China, and he goes as the special missionary of the Pilgrim Church of Cleveland, in whose edifice the service of ordination was held. Mr. Pitkin's adoption by the Board was formal and hearty. The Church Committee recommended that he be chosen as the foreign missionary of the church, and the church in turn voted unanimously to adopt the recommendation. The idea of churches supporting individual missionaries is not entirely new. Other churches are doing the same thing. The advantage is that the people are stimulated by personal interest in the workers. At the Clerical Union on Monday, October 12, Dr. Stimson stated that he had said to his new church on Sunday that before they made plans for anything more for themselves they ought to raise money for the sending of a special missionary from their church, and he added that a response came at once nearly large enough to make his plan possible. If all the churches able to do so were to secure foreign missionaries of their own, the problem of mission boards would be greatly simplified.

An Old Church One of the very oldest Presbyterian churches in the whole country celebrated its two hundred and thirteenth anniversary on October 11. It was founded at Rehoboth, Sunset County, Maryland, by the Rev. Francis Makenie. It is spoken of as a church which has held to the most uncompromising form of Calvinism with unbroken fidelity for more than two centuries. Its founder, it is believed, was sent to America by the "Irish Presbytery of Logan at the request of Colonel William Stevens, of Rehoboth. Colonel Stevens made his request in 1680, and Makenie, it is believed, arrived not later than 1682." From that time to the present there has been at Rehoboth a church edifice with regular services. The present building is more than a hundred years old. It has recently been repaired, and the occasion of its opening was the celebration of this interesting anniversary. Only two or three other churches compete with this for the distinction of being the oldest of the denomination in the United States.

On the Pacific Coast On the Pacific coast are what ought to be two of the strongest Congregational churches in the United States. One is at San Francisco and the other at Portland, Oregon. Both are located in centers of large influence; both have well-nigh perfect buildings; and both for the past few months have been passing through severe trial. It was even proposed to give up the church building in San Francisco, while the church in Portland has been burdened with an unexpected but depressing debt. In their emergencies both churches found themselves without pastors. But we are very glad to be able to record that the outlook for both is now encouraging. The church in San Francisco has been reopened, and the audiences are very large. It is hoped that the Rev. George C. Adams, D.D., of St. Louis, will accept a call to remain as pastor. Few churches have a better equipment, and few are situated so as to perform a better service. The church in Portland has also found a pastor, having called the Rev. Mr. Ackerman, whose short but creditable record in the East gives promise of great usefulness in his new and important field. Portland, Oregon, is one of the beautifully located cities on the American continent, and the First Church has in its membership many who have not only served the city but the whole Nation in a way to command lasting regard. That the church has a future of great influence and power is beyond question. The First Church of Oakland has also settled a pastor within a few weeks. This is a position of equal importance, but a church which has suffered less than the others. In its pulpit the Rev. C. R. Brown succeeds the Rev. J. K. McLean, D.D. That these strategic pulpits are now well filled is a matter of profound gratitude.

A New Italian Reformer Dr. Nevin, of the Protestant Episcopal Church in Rome, has recently introduced to American readers, through the columns of the "Churchman," a man who seems to have in him something of the spirit of a reformer. He is Don Paolo Miraglia Gullotti. He is preaching reform in Piacenza, Italy. His movement seems to be not only religious but civic. He is in open revolt against the Pope, and is attended by vast audiences, whom he sways with his own contagious enthusiasm. He believes that the moment is propitious, and that the place in which the movement has started is providential. He declares that the greater part of the lower clergy think as he does, and that the only reason they do not act is because they are afraid of losing their pitiful stipends and starving to death. He recently received and distributed five hundred copies of the New Testament. He writes in a tone of great confidence and enthusiasm. It is not yet possible to predict whether his movement will have large influence, but it is certainly in the line of many recent predictions concerning what would occur in Italy. Zola, in his book on Rome, it will be remembered, anticipated such revolts.

The Strength of American Seminaries Dr. W. T. Harris, Commissioner of Education, in his recent annual report gives some interesting facts regarding theological schools of the various denominations and their relative strength. These figures show that the Presbyterians, including the different branches, North, South, United, Cumberland, etc., have the largest number of seminaries, in which there are 1,375 students, or 17.9 per cent. of the whole. The Roman Catholics come next, with 1,250 students of divinity; the Baptists third, with 1,101; the Lutherans have 938; the Methodists, 924; Congregationalists, 626; the Episcopalians, 444; and the Disciples of Christ, 366. Besides there are 634 students of divinity divided among all other denominations. This makes a total of *seven thousand six hundred and fifty-seven* young men studying in the seminaries of this country for the Christian ministry. In them are the elements of mighty power for good which this and the next generation will feel. The Presbyterian seminaries are well endowed and ably manned, there being in them 167 professors, the endowment fund aggregating $6,372,618, or nearly $40,000 to each professor. Union Seminary in New York City and Princeton in New Jersey have nearly $100,000 endowment to each professor. Next in the order of strength come the Protestant Episcopal and Congregational seminaries, with an average endowment of about $35,000 to each professorship. The Southern Baptist Church has a membership of 1,280,066, and has only one seminary, at Louisville, Ky. This seminary has, however, the largest number of students in the United States—268. The Southern Methodist Episcopal Church has a membership of 1,209,976 members, and it also has but one seminary—Vanderbilt University, at Nashville, Tenn. Besides the Southern Baptist Seminary at Louisville there are only five which have over 200 students: Chicago Theological Seminary (Congregational), McCormick Seminary, Chicago (Presbyterian), Princeton, St. Francis Sales in Wisconsin (Roman Catholic), and the Sainte Sulpice (Catholic) at Baltimore. Dr. Harris also gives the proportion of theological students to the membership in the denominations. In this column the Congregationalists rank first, with twelve theological students to every 10,000 members; the Episcopalians have eight to each 10,000; the Lutherans have about the same proportion; the Baptists have nearly three to 10,000; the Methodists a fraction over two; and the Roman Catholics a fraction under two to every 10,000. It is an encouraging fact that a larger proportion of theological students have received collegiate training than any other class of professional men. Of those who answered Dr. Harris's questions over 46 per cent. were college graduates. Some of the seminaries have women students of divinity in them: for instance, in Hartford Seminary (Congregational) there are ten; in Tufts Divinity School (Universalist) there are four; and in Newton Theological Institute (Baptist) there are six. The total benefactions to theological seminaries during 1893–'94 were $1,152,116; the one receiving the largest amount was the Congregational Seminary at Chicago—$470,642; next was the Presbyterian Seminary at Louisville, $100,000. The Baptist School at Newton and the Gammon Seminary at Atlanta each received $50,000. These statistics certainly are of great interest, and will inform and encourage many hearts.

The prize of $100 offered by the "American Choir" of New York for the best anthem has been awarded to Charles Davis Carter, of Pittsburg, Pa. Mr. Carter is Director of the Western Pennsylvania Conservatory of Musical Art. There were fifty-four competitors. The judges were Clement R. Gale, R. Huntington Woodman, and Charles S. Elliot.

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Books and Authors

The Single Tax[1]

This is a far more scientific statement of the grounds for what is popularly known as the Single Tax than is Henry George's more popular book, "Progress and Poverty." It is scientific both in its method and its spirit; this is not equivalent to saying that it is scientific in its conclusions, for here we simply describe the book, we do not sit in judgment upon its theory.

Mr. Shearman begins skillfully by pointing out the fact that there is now no scientific method of taxation, and that some eminent authorities on economic science affirm that there can be none. "There can be no science of taxation," says Professor Perry. "There are no natural laws of taxation," says Professor Sumner. Of course, if these authorities are right in their diagnosis of present systems, the way is prepared for an entirely new statement. For, as Mr. Shearman truly affirms, there can be no government without taxation, and if there can be no science of taxation there can be no comprehensive and complete science of government. Natural laws are nothing but God-given laws; and if there are no natural laws of taxation, then taxation is not included in the divine conception of government, and either government is not a divine conception at all, in which case the Anarchist is right, or else it is a conception without any basis whatever, which is an unthinkable theory. Starting with this foundation, Mr. Shearman passes existing systems of taxation in review, and subjects them to a searching inquisition, and to a severe condemnation. This condemnation we can best express in his own words: "Any tax is bad which takes from the poverty of the poor to add to the wealth of the rich. Any tax is bad which can be easily evaded by fraud or falsehood, and is, therefore, paid only by the honest and truthful. Any tax is bad which can be collected only by oppressive and degrading methods. Any tax is bad which unnecessarily hinders the increase of wealth and comfort among the people as a whole. Any tax is bad which corrupts the morals of the people or which necessarily brings into existence a class which finds its profit in promoting wastefulness and extravagance in public affairs. Finally, any tax is bad which makes the real taxpayer pay it twice over, while the government receives it but once."

He undertakes in the first half of his volume to show that modern systems of taxation fall under one or all of these condemnations. Granting that he is sometimes too sweeping in his denunciations, he certainly does make out a *prima facie* case against existing systems. His charges constitute what in the language of criminal law might be called a "true bill." That is, they are enough to put existing systems on trial. Whether they can defend themselves against the indictment it is not for us here to say. We shall neither undertake their defense nor to pass judgment upon them without hearing them in their own defense.

The latter half of the book is taken up with an exposition of the Natural Tax—that is, a tax levied on land values. This tax is so often misunderstood and misreported that it is worth while to restate it here. It is not a tax on real estate. It is not a tax levied only nor even chiefly on farms. It is not a tax which would bear especially heavily on rural populations. It is founded on the doctrine that land, like water and air, not being a product of human industry, is not a proper subject of personal ownership; it belongs to the State. This was the theory of the ancient Hebrew Commonwealth, which declared explicitly that the land belonged to God, the Sovereign of the Nation, and equally the underlying theory of modern law, in its doctrine of eminent domain, though not consistently carried out by the law. According to this principle, the State is the true land lord; the feudal system had a grain of truth in it, only not a favored class but all the people are the owners of the land, and each individual is a tenant owing his loyalty to his land lord—that is, to all the people. All that is necessary for the support of the State is that the land lord should come by his own, that a fair ground rent should be paid to him. If this were done, there would be really no need of any taxation. The ground rents would be entirely adequate to defray all the expenses of the government. Mr. Shearman gives some humorous illustrations of the crass ignorance on this subject displayed by some men who have undertaken to instruct the people about it. Thus he tells us that Mr. Mallock in his estimates, Mr. George Gunton in his, and Professor William T. Harris in his, widely as they differ in their estimates of the ground rents of Great Britain, omit all the ground rent in the city of London, and all ground rent for railroads, canals, and mines, while Mr. Mallock excludes all the rent of Scotland and Ireland, and Professor Harris takes account only of farming and other rural lands. It is evident that such discussions are quite valueless. It is idle to debate a proposition which exists only in the mind of the critic. The Single Tax would levy a ground rent, not only on farms and village lots, equivalent to, say, three or four per cent. of the value of unimproved land in the district or an unimproved lot in the village, not only a ground rent at the same rates on city lots, based upon the market value of vacant lots in the same block of the same city, but a similar rent on all forest lands, all mining lands, all railroad tracks. In the latter case, for example, the railroad would pay its three or four per cent. on the value of its franchise, that is on the value of its right to own and operate a highway consisting of a road-bed extending, say, from New York to Chicago, through the heart of a populous country, and as that franchise increased in value the tax would increase also. Perhaps the most valuable chapter in the book is Chapter X., "One Tax Enough." The object of this chapter is to show that if the community were recognized as the land lord, and if the mere ground rents were paid over to it, no other taxation would be required—in strictness of speech, no taxation at all, for in strictness of speech a ground rent is not a tax. Mr. Shearman's philosophical argument in favor of this position appears to us to be strong and well put: "Nor can the average annual cost of necessary government for any community ever be greater than the average annual value of its land. To say that it can is a contradiction in terms. How can any government be *necessary* which costs more than the privilege of living under it is worth?" But this theoretic argument is substantiated by tables of figures which appear conclusive; at least we fail, assuming their accuracy in fact, to discover any fallacy in the conclusion drawn from them. That conclusion is as follows:

"Thus all national and local taxes, if collected exclusively from ground rents, would absorb only forty-four and a half per cent. of these, leaving to the owners of the bare land a clear annual rental of $763,252,000, besides the absolutely untaxed income from all buildings and improvements upon their land." This "estimate of ground rents," he adds, "is very far below the reality. It does not include one dollar for the enormous value of oil-wells, gas-wells, pipe-lines, the street privileges of gas, electric light, steam-heating, or water companies, and other land privileges not expressly enumerated." This is for the United States. Separate estimates based on the States of Pennsylvania and Connecticut, on returns from Boston, and on official estimates of land values and natural taxes in Great Britain confirm this general result.

This book cannot be smilingly dismissed as the vaporing of a doctrinaire. It is pre-eminently scientific and practical. Either the figures which Mr. Shearman quotes must be shown to be inaccurate, or the conclusions which he draws from them illogical, or these conclusions must be accepted. These are: (1) That a land tax is just; (2) that it is adequate and more than adequate to meet all the expenses of government; and (3) that, so far from inflicting heavy burdens on the agricultural class, it would reduce their taxation one-third. We repeat that we do not here attempt to pass judgment on the fundamental question involved, that of substituting a ground rent paid to the Government for taxes levied on the individual; that is a question which it does not belong to the book critic to determine or even to discuss. But we regard Mr. Shearman's presental of that principle in this volume as a most valuable contribution to the perplexing problem of taxation.

[1] *Natural Taxation: An Inquiry into the Practicability, Justice, and Effects of a Scientific and Natural Method of Taxation.* By Thomas G. Shearman. G. P. Putnam's Sons, New York.

James McCosh[1]

Although born in Scotland, and fifty-seven years of age when he came to this country, Dr. McCosh became thoroughly American. As he drew near the end of his life, at the request of his family and his friends, he made some autobiographic memoranda and collected some other materials to serve for a memoir. Some of this material, especially some pieces of the autobiographic material, Professor Sloan has put together into a biography. Dr. McCosh was born of a respectable farmer family at Carskeoch, Ayrshire, Scotland, on April 1, 1811. In his autobiographical notes he tells us of his deep appreciation of the place of his birth, the country. To his early environment he traces his taste for natural science. In his youth and early manhood "moderatism," *i.e.*, Presbyterian Broad Church Erastianism, prevailed in the pulpits of the Scottish Established Church. Against this, from the first that he awoke to religious ideas, McCosh arrayed himself, because he held it responsible for the low moral life of the Scotch. It was this opposition that in the early years of his ministry led him to take a leading part in the Free Church movement. From the first, as a religious teacher, Dr. McCosh was not an extreme Calvinist. While the logicalness of Calvin's system tickled the metaphysical taste of the young

[1] *The Life of James McCosh: A Record Chiefly Autobiographical.* Edited by William Milligan Sloan. With Portraits. Charles Scribner's Sons, New York.

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Scotch minister, its severity caused his tender heart to dissent from the Genevan's harsh conclusions. Dr. McCosh's father had destined him for a learned profession, and the boy early decided to enter the ministry, for the reason, as he frankly tells, that his tastes led him in that direction. He expresses regret that at the beginning he was not moved by any higher motive. At the age of thirteen he went up to Glasgow, where he gained not much from the professors, but much from private study, for he was a diligent reader. The methods of instruction at Glasgow University were poor and the moral life low, as it was generally in Scotland at that time. His natural bent was towards mathematics. At this time he began to read extensively in philosophy. After graduating from Glasgow he went to Edinburgh to pursue his studies in that University, and there came under the influence of Dr. Chalmers, whom he regarded as the greatest benefactor of Scotland since John Knox. It seems that Chalmers, Sir William Hamilton, and Hugh Miller were the three men who had the most powerful influence over Dr. McCosh's intellectual development. He was an enthusiastic admirer of Thomas Guthrie, also, and married his sister. Arboath was McCosh's first parish, and Brechin his second. A call came to him from Grey Friars' Church, Edinburgh, but he declined, because he was convinced that his was not the style of preaching to hold an Edinburgh congregation for a lifetime. In 1859 Dr. McCosh went to Belfast College, Ireland, as Professor of Logic and Metaphysics. Here he remained till 1868, notwithstanding that he was called to the chair of Apologetics in Divinity Hall (Free Church), Glasgow. It was in this year, 1868, that he was called to the presidency of the College of New Jersey at Princeton, N. J. His subsequent career may be assumed to be generally known up to his death in 1894. Of Dr. McCosh's own contribution to this volume nothing need be said. In the years to come Dr. McCosh will not be remembered as a philosopher, but as the great President of Princeton, who raised it into prominence and prosperity. Upon the difficulties that Dr. McCosh met with in this work it is perhaps as well that the editor has not touched. Dr. McCosh overcame all opposition, for he was a strong character and a far-seeing mind. His students loved him even for his foibles, which were all kindly.

Dr. McCosh was fond of publishing books, and has left a lengthy bibliography. But, at the present, his school of philosophy is not in vogue. He was fearless in his educational theories. Dr. McCosh believed that the world is real, not phenomenal, and that it is God's world; therefore he was not afraid of the results of scientific investigation. Would it not be right to add also that he was a little touched by the Scotch sensualistic school of metaphysics; this, too, without his own consciousness, perhaps? Professor Sloan's own picture of Dr. McCosh is not very lifelike. After all, it was the personality of Dr. McCosh that was his greatness. This has been the case with all great educators from Socrates down. His personal influence has been a force for good in shaping the life of this generation.

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending October 9. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

The Old Testament and Modern Life, by Stopford A. Brooke (Dodd, Mead & Co., New York), is a volume of sermons on Old Testament narratives. They resemble Maurice's similar discourses on the Kings and the Prophets of the Old Testament, in giving to critical questions a wholly subordinate place, or passing them by altogether and elucidating the practical and spiritual lesson embodied in the story. They agree with Maurice's books also in treating these stories with a thoroughly free and a thoroughly reverent spirit, and admirably illustrate the truth which Professor Moulton has so vigorously maintained and ably illustrated, that it is possible to treat the Bible as literature, and gather from it its best fruitage, without forming dogmatic judgments upon questions of date and authorship. Mr. Brooke's point of view he gives in an introduction which he entitles "A Word of Criticism." That point of view is fairly expressed in the following two sentences: "Not one of the stories here treated of is taken as historically true. Some facts do underlie them, but the older the story the less of any historical truth is to be found in it. Thus in their historical relations they resemble the tales of Achilles, of Æneas, of King Arthur; but in their spiritual significance embody a very different message." "The Genesis stories, as well as those of David, Moses, and the rest, have received a religious direction from the final editor, and were composed into a whole by him with the intention of showing to the world a national religion which he believed was to become the religion of the whole of mankind." We commend the volume heartily, both to the ministry as an admirable illustration of an effective way of treating Old Testament narratives in the pulpit for spiritual purposes, and to the layman as an interpreter of spiritual significance, equally valuable to him who accepts and him who dissents from Mr. Brooke's critical point of view.

Letters to the Clergy on the Lord's Prayer and the Church, by John Ruskin, with Replies from Clergy and Laity, edited, with Essays and Comments, by the Rev. F. A. Malleson, M.A., Vicar of Broughton-in-Furness (third edition; Dodd, Mead & Co., New York), is more interesting and curious than valuable. The letters grew out of a personal conversation by the editor with Mr. Ruskin, and were written to be read to a local clerical society. They are in his most dogmatic and supercilious vein. As, for example, "The great mass of men calling themselves Christian do actually live by robbing the poor of their bread, and by no other trade whatsoever;" or, "The English liturgy, evidently drawn up with the amiable intention of making religion as pleasant as possible to a people desirous of saving their souls with no great degree of personal inconvenience;" or, "You believe what you wish to believe. . . . *I* believe what I find to be true, whether I like or dislike it." Nevertheless, there is, as in all Mr. Ruskin's writings, much that is suggestive and valuable. As, for example, his condemnation of "not showing men how to do their Father's will on earth, but how to get to heaven without doing any of it either here or there;" and of "pretending to absolve the sinner from his sin instead of purging him from his sin;" and his criticism of a liturgy in the use of which the worshipers pray every Sunday morning "that the rest of their lives hereafter might be pure and holy," in the consciousness that they will "inform the Lord next week at the same hour that there is no health in them" The best of the replies is from Canon Farrar: "I am not inclined to enter into any controversy, being painfully overwhelmed with the very duties which Mr. Ruskin seems to think that we don't do—looking after the material and religious interests of the sick, the suffering, the hungry, the drunken, and the extremely wretched." The book, however, will be useful reading to the clergy, partly as suggesting some just criticism, partly as indicating in a very vigorous fashion unjust criticism which they rarely hear, but which they often have to meet in the minds of critics.

Christianity and Social Problems. By Lyman Abbott. (Houghton, Mifflin & Co., Boston.) Our readers will probably recall the series of sermons published in The Outlook last winter on "Christ's Teaching on Social Topics." The object of these sermons was first to interpret and then to apply the teachings of Jesus Christ in their bearing upon such social problems as Communism, Socialism, The Family, Industrial Problems, Peace and War, and The Treatment of Criminals. In this volume the author gives thirteen chapters upon the topics treated in the sermons and following the same general line of thought, but the whole book is rewritten, the subjects are treated more from a scientific and less from a homiletic point of view, and the general statement of principles is illustrated and enforced by the opinions of others and the history of the practical working of Christ's principles, sometimes incorporated in the text and sometimes in footnotes.

The Method of Darwin: A Study in Scientific Method, by Frank Cramer (A. C. McClurg & Co., Chicago), is not, as the reader might imagine, a mere sketch of Mr. Darwin and his methods. "The fundamental processes," says the author in his preface, "are the same everywhere; and it cannot but be helpful to study those processes as they are actually applied by master minds in fields where precision of method is peculiarly essential." The author selects Darwin's works as a basis for an analysis of the scientific method, in order that he may expound those principles with a concrete illustration before him and his readers. Although not intended as a eulogy of Mr. Darwin, the book will certainly raise the estimate of him in the reader's mind.——*Science Sketches*, by David Starr Jordan (new and enlarged edition; A. C. McClurg & Co., Chicago), is made up of sketches written in a popular vein, reprinted from various periodicals. The style is interesting, not to say entertaining, and the articles furnish a good deal of scientific information without requiring any scientific study.

With Open Face; or, Jesus Mirrored in Matthew, Mark, and Luke, by Alexander Balmain Bruce, D.D. (Charles Scribner's Sons, New York), is in the main a reprint of papers originally published in "The Expositor." The book hardly justifies the title. Its value will be wholly to the student, and chiefly in what we may call matters of detail. It is distinctly not what to many its title might imply it to be—devotional or spiritual; nor is it characterized by that insight which gives charm and value to "The Kingdom of God," by the same author.

The Writings of Thomas Paine, Collected and Edited by Moncure Daniel Conway, are completed by Vol. IV. (G. P. Putnam's Sons, New York), one half of which is occupied by the "Age of Reason," and the major part of the other half by sundry papers on religion. Concerning Mr. Paine's political and religious writings we shall have something to say hereafter based on this collection of his works.

Probably the most important contribution to biographical literature this season will be Mr. Andrew Lang's *Life and Letters of John Gibson Lockhart*—two handsome volumes which, in dignity of form and workmanship, are in entire harmony with the literary atmosphere which pervades them. Mr. Lang has made a careful study of Lockhart, has had access to important material, and has thrown clear light upon some passages in a life which has been very much misunderstood The biography is an important new chapter in our literary history. (Charles Scribner's Sons, New York.)——From the same publishers come the first two volumes of the new and complete edition of the works of Mr. Barrie, the first volume containing *Auld Licht Idylls* and *Better Dead*, and the second *When a Man's Single*, both printed on paper of superior quality, with wide margins, rough edges, attractive title-pages, and a few choice illustrations. Mr. Barrie's portrait serves as a frontispiece, and he is to furnish an introduction to each volume. The edition is to be complete in eight octavo volumes, and in general workmanship and good taste will leave nothing to be desired.——The latest addition to the "Ivory" series (Charles Scribner's Sons) is a little volume of rather striking stories by Miss Cornelia Atwood Pratt, with the title *A Book of Martyrs*. These stories present in almost every case dramatic situations or problems in personal

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and domestic life, and suggest, by a certain vigor and freshness, better work still to come from the same hand.

Mr. George Santayana has published in book form a series of lectures delivered at Harvard University under the title *The Sense of Beauty*, the author's thesis being that beauty depends on the satisfaction of the perceiving sense. The book, therefore, belongs to that group of psychological studies which may be said to represent the latest investigation along certain lines touching art and philosophy. (Charles Scribner's Sons.)

The interest in the *Rubáiyát of Omar Khayyám*, as rendered by Edward Fitzgerald, is apparently inexhaustible. Edition follows edition in rapid succession, the latest of them being a tastefully made volume from the press of T. Y. Crowell & Co. (New York), which contains a biographical sketch of Fitzgerald, Fitzgerald's own account of Omar, and a series of notes.——Dr. J. R. Miller's *Things to Live For* (same publishers) contains a series of short chapters on the art of living, taking as texts such subjects as "Seriousness of Living," "The Lesson of Service," "Knowledge and Love," and kindred themes; the attitude of the writer being one of religious faith and his method that of spiritual interpretation. Dr. Miller avoids doctrinal discussions and disputed matters of all sorts, and throws the emphasis of his thought on fundamental truths.

American lovers of two of the most popular and enjoyable Latin poets will find delight in the translation of Gaston Boissier of *The Country of Horace and Virgil*, of which an American edition has now been printed, with maps and plans, by G. P. Putnam's Sons (New York). The writer, who has evidently a most affectionate intimacy with both his authors, has very skillfully set them in this volume against the background of the places in which or about which they wrote. He has also much to say about the material furnished them by history and tradition.——The Second Series of the *Little Journeys to the Homes of American Authors* contains, with the exception of one or two papers, a series of descriptive articles having for their subjects Emerson, Bryant, Prescott, Lowell, Hawthorne, and the earlier writers, from the hands of men and women who were themselves, for the most part, important figures in the literary history of the times. For instance, the article on Simms was written by Mr. Bryant, that on Lowell by Mr. Charles F. Briggs, those on Emerson and Longfellow by Mr. Curtis. The volume has, therefore, a double interest. It is attractively made, and contains a number of illustrations of the homes which it describes, and also a number of excellent portraits. (G. P. Putnam's Sons, New York.)

Way & Williams (Chicago) put their imprint on a volume devoted to *Three Irish Bardic Tales*, by John Todhunter, who has in each case furnished a metrical version of the story. The stories themselves are among the best-known in Celtic literature, including "The Doom of the Children of Lir," "The Fate of the Sons of Usna," and "The Lamentation for the Three Sons of Turann." The first of these stories has been told very beautifully by Aubrey De Vere, and is among the most touching and pathetic of all the tales of Celtic origin.——The Baker & Taylor Company (New York) send us a very attractively made volume of a kind which seems to be very popular, *A Daily Thought for a Daily Endeavor*, which is well described in its sub-title as "a Christian Year-Book of courage and good cheer," the selections having been made for the purpose of bringing together helpful and heartening sentiment.

Mr. Frank R. Stockton's new story, *Mrs. Cliff's Yacht*, is really a sequel to "Captain Horn." Mrs. Cliff was one of the party among whom the marvelously discovered treasures of the Peruvian Incas were divided. This quiet New England woman was puzzled about spending her millions in a little village without ostentation or doing what she did not care for; the quaint contradictions between her character and situation furnish the material for the first half of the story, while the further adventures of a part of the treasure, which falls into the hands of pirates, make up the plot of the latter half. Many of the situations are humorous in the true Stocktonian way, notably the transformation of the members of a Presbyterian Synod into the crew of a yacht, but the characters are not strongly individualized, and the story is rather slow in getting under way. (Charles Scribner's Sons, New York.)——Mr. E. W. Hornung's *The Rogue's March* (same publishers) is a story of Australia in the days of the transportation of convicts, with glimpses of London life of that period, and of the horrors of Newgate. The plot is sensational in the extreme, and too exciting to be altogether wholesome. It is not, however, a book which, once begun, will be left unfinished, nor is it ill written.——There are those who like all that Marie Corelli writes, and there are those who will have none of her. *The Murder of Delicia* is not so much a novel as a series of disquisitions on the possibilities of the new woman. Judged as fiction the book is of little merit. (The J. B. Lippincott Company, Philadelphia.)——*For Freedom's Sake*, by Arthur Paterson (same publishers), is a romance of the Free Soil struggle in Kansas, with John Brown of Ossawatomie as the hero. It is vigorously written. ——Also from the same publishers comes Mr. Julian Hawthorne's *The Golden Fleece*, a love story of southern California.——*The Mist on the Moors*, by Joseph Hocking, is a slight but readable romance of North Cornwall. (R. F. Fenno & Co., New York.)

It is impossible to explain why the story of the Christ child should ever be told in any language but that of the Gospels. *Gentle Jesus*, by Helen E. Jackson (Thomas Whittaker, New York), is an attempt to tell this story in chapters headed "Why He is Called 'Gentle Jesus,'" "The Mother of Jesus," etc. The language is adapted to the intelligence of a child too young to read. A child old enough to read is old enough to have a bound volume of the Gospels placed in his hands as his own book. A child too young to read should have the story of the Christ child, the "gentle Jesus," told to him by one familiar with that story, with the history of the time in which the Christ child lived. It is a pity that any book should be given a child as a means of introduction to the Bible. It is only necessary to read the chapter headed in this book "The Mother of Jesus," and the first chapter of the Gospel of Luke, to realize the injustice done a little child who does not hear this story first from the Bible itself.

A cheerful sea-story for children is Mr. James Otis's *A Short Cruise*, in which a charming little girl and a rough-and-ready old Maine captain have some remarkable adventures. (T. Y. Crowell & Co., New York.)——Mr. Willis Boyd Allen's *A Son of Liberty* is a spirited tale of Revolutionary days, well calculated to please young readers. (Congregational Sunday-School and Publishing House, Boston.)

Among the first of the children's annals to appear is *Sunday, 1897*. (E. & J. B. Young & Co., New York.) The usual selections of short stories, anecdotes, selections, and pictures make up the volume.

The author of "Not Like Other Girls," Rosa Nouchette Carey, has written another story, *The Mistress of Brae Farm* (J. B. Lippincott Company, Philadelphia); a story of the mistaken engagement of a man and a woman, whose truth and goodness saved them from the fatal mistake of marriage.——*Mother Molly*, by Frances Mary Peard (G. P. Putnam's Sons, New York), gives an account of a brave girl who was mother to a family of brothers and sisters. It is a helpful story. The background is the town of Plymouth, England, during the war with France. The story opens in 1779.——The story of *Katharine's Experiment*, by Felicia Buttz Clark (Eaton & Mains, New York), has this to recommend it, that it gives the cost and the directions for beginning a course of musical instruction in Germany.——The life of insects and other small creatures to be found around a country home, with the queen fairy as the introducer to it of a little girl of six, is the theme of *The Fairies of Fern Dingle*, by Harriet A. Cheever. (Congregational Sunday-School and Publishing House, Boston.)

The Making of the British Empire, by Arthur Hassall, has just been added to the useful series of Oxford Manuals of English History. It covers the period from 1714 to 1832, and is really a marvel of concise, clear statement. The side captions, maps, and index are admirable helps. (Charles Scribner's Sons, New York.)——An equally valuable help to students is the *Guide to the Study of American History*, prepared by Dr. Edward Channing and Dr. A. B. Hart. It contains elaborate bibliographies, lists of illustrative material, topics for examinations, suggestions for methods of study, and much else. (Ginn & Co., Boston.)——To turn from the serious to the comic side of history, we find "Bill Nye's" *History of England* profusely illustrated with woodcuts. The author left the work uncompleted at his death. The unexpected twists and exaggerations are often extremely funny. (The J. B. Lippincott Company, Philadelphia.)

Famous American Actors of To-Day, edited by F. E. McKay and C. E. L. Wingate, contains brief biographies and critical estimates of over forty dead or living American actors and actresses of note, with portraits of Jefferson, Booth, Wallack, and others. (T. Y. Crowell & Co., New York.)

The Historical Development of Modern Europe from the Congress of Vienna to the Present Time, by Professor Charles M. Andrews, of Bryn Mawr College (G. P. Putnam's Sons, New York), promises to be a very valuable contribution to the student's knowledge of this eventful period of human history. The first volume begins with the French Revolution and comes down to 1850. It is accompanied by two valuable maps. We shall treat this work more fully hereafter.

On Money, by Anthony W. Thorold, D.D., late Lord Bishop of Winchester (Dodd, Mead & Co., New York), is an admirable little monograph of seventy-five pages on the right and wise use of money. Its counsels are both ethically noble and practically sagacious.—— The same thing may be said of a similar monograph from the same author and publisher *On Marriage*.

Travel Pictures from Palestine, by James Wells, D.D. (Dodd, Mead & Co., New York), is well characterized by the title-page. It consists of sketches of the author's personal experiences in Palestine, illustrated with photographic reproductions. It makes no special addition to the student's knowledge of the land or its customs. Its interest lies in the personal experiences which it reports.

Social Observances, by "Au Fait" (Frederick Warne & Co., New York), contains a series of essays on social forms which will be useful to those Americans who know little or nothing of the social forms prevailing in France and England.

In The Outlook for October 10, by an error, the book "Briefs for Debate," by Professor Brookings, was credited to a wrong publisher. It is in fact published by Longmans, Green & Co., of this city.

Literary Notes

—Messrs. Charles Scribner's Sons announce that, through the courtesy of Mr. Rudyard Kipling's publishers, they have arranged to issue a collected edition of the author's works, to be sold by subscription only.

—Of the late Professor Child, of Harvard, Mr. J. H. Morse writes thus in the "Critic:" "His was a face welcomed at the best clubs and at the purest firesides. Poets and scholars learned of him. Men of affairs turned to him as to one who opened for them a world of poetical charm. For his mind, like his home, had its rose-gardens."

—The first volume of Victor Hugo's correspondence will be out soon. M. Paul Meurice explains that he has displayed extreme care in his selection of the letters which are to appear in print, and that his task was by no means light, as he had to examine an immense number of missives. The principal correspondents of the great poet, whose epistles are published in this first volume, were Lamartine, Alfred de Vigny, Lamennais, Armand Carrel, and Sainte-Beuve. M. Paul Meurice adds that all the letters which are not given in these volumes will eventually find their way to the National Library.

[For list of Books Received see page 739]

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The Home Club

The Questionable Home Work

One of the saddest facts of childhood to-day is that education has become such a dazzling light that it puts out of sight much that is the inheritance of childhood. When maturity is reached, we expect to have our sleep disturbed by visions of the day's problems, the morrow's responsibilities, next week's results which depend on to-morrow's accomplishments. Surely this condition is not natural to childhood, yet it is the condition under which many children are living. It is quite common to hear a mother say that her child repeats his school tasks in his sleep, that he looks worried and disturbed while sleeping, and tears have often been found on the cheeks of a school boy or girl. That they have been found studying in bed, both at night and in the morning, is also true, and too common. Five hours may be spent in a school-room, poorly ventilated, to find at the end of that time that there is from one to two hours' work at home. Nor is this the worst of the picture. The parents who have been taught by entirely different methods must help the child, only to find that this help adds to the confusion and ends in a misunderstanding, often—the child doubting the knowledge of the parents, the parents deciding that the teachers are ignorant. Arithmetic is the one study that should not be pursued at home. The constant changes in methods of teaching are shown more clearly in arithmetic than in any other study. That work should be done in school. Grammar is the next study that should not be assigned as home work—when grammar is a separate study. The methods of teaching grammar change about every five years. History is taught in almost as many ways as there are teachers. It is impossible for a parent to be of any real assistance to a child unless he has spent some time in the class-room, or has established co-operative relations with the teacher. This is the first necessity of every home in which there are children. Education that is acquired at the expense of a child's happiness and peace is acquired at too high a cost. Education acquired under conditions of warfare destroys more than is captured.

Home work until the senior year in a preparatory school is a mistake; in the primary grades it is rank injustice, and is an injustice due to the ignorance or indifference of the parents and the non-professional equipment of many so-called teachers.

Women's Clubs

The Ladies' Reading Club of Mattoon, Ill., was organized in 1877. The club has kindly forwarded its programmes for '95 and '96, and '96 and '97. For '95 and '96 the American Poets were the subjects of the programme from September to the middle of October. From the middle of October to the middle of November the American Historians were considered. From the middle of November to the close of January the American Novelists and Essayists were the subjects of the programme. Shakespeare was the subject taken up early in February and continued through till the end of April. Topics of the time were given a place in each programme. For '96 and '97 the subjects for the Reading Club will be English History taken up topically. Each month the subject is a different epoch in English history. Topics of the time retain their place in each programme.

The Arundel Club of Baltimore was organized in 1894, and in 1895 had a membership of two hundred and ninety-three. The club is divided into sections—Literature, Science, Economics, Education, Art. Each section has its own President, and meets fortnightly. The Literature section has had fourteen meetings. In literature the sections are divided into English, French, and German. The section in Science is divided into household science and the study of political economy. The Education section discusses the questions of "The Child in the Nursery," "The Child's Education in the Home"—that is, outside of school—"The Child at School from the Mother's Point of View," "The Girl at College," "The Child in Social Life," "The Education of the Body." Three meetings were held for the discussion of Herbart and his system; three meetings were devoted to special topics of a practical nature, suggested by educational conditions of the day. The Art section had a sketch class and a music section. Any club member can attend any section she chooses on the payment of a small fee. Every member receives at the beginning of the month a postal card announcing the lectures and entertainments of the month. The club owns its own house. Lectures and addresses have been given in the different sections by Miss Agnes Repplier, Dr. S. H. Stevenson, of Chicago, Miss De Graffenried, Dr. Charles Eliot Norton, Dr. Herbert B. Adams, the Countess of Aberdeen, President Hervey, of the New York Teachers' College, Mr. D. C. Gilman, President of the Johns Hopkins University, Mrs. Julia Ward Howe, and others. The club has sent out a beautiful year-book.

The Ladies' Reading Club of Hartford, Vt., has sent the following programme:

"Queen Elizabeth" is the general subject. The special subjects are as follows: Shakespeare's "Henry VIII.," Tennyson's "Queen Mary," an essay on "Elizabeth's Personality and Private History." "State of Religion in Elizabeth's Time," "Elizabeth's Advisers," Scott's "Kenilworth," "The Elizabethan Sea-Kings," "Mary, Queen of Scots" (an essay), "John Knox," Scott's "Abbot," Schiller's "Mary Stuart," "Elizabethan Architecture," "The Stage in Elizabeth's Time," Shakespeare's "King Lear," "Sir Philip Sidney," "The Spanish Armada," "The Literature of the Period," Shakespeare's "Winter's Tale," "Francis Bacon." Except the two specified as essays, the subjects are presented by selections from suitable authors made by the lady in charge of the afternoon. The Club meets weekly, is a dozen years old, has forty members, and is without constitution or officers, its business being conducted by one of its members acting in consultation with the club as a whole.

Under its auspices a lecture course is carried on, the expenses of which are met by voluntary contributions. The lecturers for this winter are Mrs. Custer, Mr. H. D. Clapp, Mr. F. W. Bancroft, and two professors from a neighboring college.

The Bethany Reading Club has taken up the study of American History and Literature. The first year covered the period from 1492 to 1750; their second year, 1750 to 1800; the third year, 1896 and 1897, 1800 to 1861.

The Regents' Requirements

In the State of New York the Regents have steadily raised the standards of education. The entrance requirements to any of the professional schools, medical, law, or normal schools, have steadily risen for five years. This has given rise to a school in the city of New York called a Preparatory School. The purpose of this school is to fit its students to take the required Regents' examinations before they enter professional schools. The law passed in 1895, which regulates the elementary training of teachers of all grades, in the case of the kindergartners may work a seeming injustice to some. The following, a section of Chapter 1,031, Law of 1895, settles the question of eligibility to appointment in any public school in the State of New York:

Section 4. After January first, eighteen hundred and ninety-seven, no person shall be employed or licensed to teach in the primary or grammar schools of any city authorized by law to employ a Superintendent of Schools, who has not had successful experience in teaching for at least three years, or, in lieu thereof, has not completed a three years' course in and graduated from a high school or academy, having a course of study of not less than three years, approved by the State Superintendent of Public Instruction, or from some institution of learning of equal or higher rank, approved by the same authority, and who, subsequently to such graduation, has not graduated from a school or class for the professional training of teachers, having a course of study of not less than thirty-eight weeks, approved by the State Superintendent of Public Instruction. Nothing in this Act shall be construed to restrict any Board of Education of any city from requiring such additional qualifications of teachers as said Board may determine; nor shall the provisions of this Act preclude the Board of Education of any city or village from accepting the diploma of any State Normal and Training School of the State of New York, or a State certificate obtained on examination, as an equivalent for the preparation in scholarship and professional training herein required.

Unfortunately, there are kindergarten training-schools that have no entrance requirement but the ability to pay tuition. Kindergartners who have taken the training in such schools are frequently those who do not meet the requirements of the accepted professional schools. The law is clear, and gives no loop-hole of escape for the kindergartner who has not had the required elementary training.

It is to be hoped that churches and associations employing kindergartners will adopt the requirements of the Department of Public Instruction of the State. It may seem an injustice, but it is the merest justice to the children who are being started in their educational career. If the purpose is to pay a kindergartner, then the educational requirements are unimportant; if the purpose is to educate children, the educational requirements of the department of public instruction should represent the standards of all who assume to provide education for the children of citizens. The moral obligation of those establishing or maintaining kindergarten training-schools is clear: Demand from every pupil who proposes to teach what the State law demands. The kindergarten is so new as a department of public instruction that training-schools for kindergartners exist in but few of the training-schools for teachers. It will take time to develop this department of training. In the meantime training-schools for kindergartners are springing up, headed too often by trainers who themselves could not take a Regents' examination. The kindergartners must unite to secure a law governing the establishment of irresponsible training-schools.

The World of Children

One of the many opportunities that the kindergarten offers that is not always embraced is the opportunity to train the manners of untrained children. Why children should be permitted to wag and nod their heads instead of being taught to say "Yes, Miss Jones," or "No, Miss Blank," is often a puzzle to the lay visitor. The same may be said of the manner of sitting. Little girls will assume positions that are awkward and often immodest, especially in the ball games, and no attention is paid to them. Certainly no attention should be called to the immodesty of the position, but the position is not right. That is the reason it should be changed.

That there are innumerable opportunities for teaching language that are never used is so well known as to pass without comment. The kindergarten has never done what it can do for a child until the names of the materials used and the games and the songs have passed into the every-day vocabulary—a part of the child. This should be the test applied by each kindergartner to her own work: that the children show a greater familiarity with the common courtesies of life; that they use correctly the language which is the language heard where an educated woman is queen.

A School of Manners

In Russia there is a school where girls of sixteen are taught to meet the requirements of the Russian courts. It is the desire of these girls, and it is considered a great honor, to become waiting-maids to the Empress. These girls dress very beautifully and live in state that they may become accustomed to court manners and dress. The Czar supports these schools, but the Empress selects her maid of honor herself. Some who take the training never serve as maids of honor.

Apples as Food

The value of apples as food is strongly urged by "Life and Health." Baked or raw, they are the best liver-regulators. The writer says that a generous indulgence in apples will result in a beautiful complexion.

To Please the Public.—"The people seem to be getting tired of this brand of cracked wheat," said the wholesale dealer. "We'll have to change the name of it."—*Chicago Tribune.*

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For the Little People

A Fairy's Monday

By Elizabeth S. Hicok

A fairy washerwoman, down in a dell,
Set her acorn-cup tubs under a drooping hare-bell.
She washed her clothes—queer little duds—
With the greatest of care in sea-foam for suds.
To make them look as good as new,
She rinsed them well in the fresh morning dew,
And for indigo used a bit of blue sky;
Then, on a cobweb for clothes-line, they were hung up to dry.

Fairy Cannon

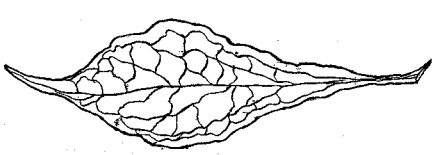
By M. H. Tatnall

Of course such gentle little creatures as the fairies would never think of using a real cannon, as cruel men use it sometimes, for the purpose of injuring one another. Oh, no! These cannon are only mock ones for amusement; and great fun it must be to look on at the firing of the round bullets, and to see them fly in several directions at once, not knowing where they will strike. For the fairy cannon are more wonderful than ours—they shoot three ways at once, sending three or four or five bullets in each direction. After the shot the fairies race to see who shall find a bullet first. How far do you suppose the winner goes before he can find one? I cannot say exactly, for I have never learned fairy measures of distance; perhaps as far as two or three miles would be to us. Then a shout of glee brings his comrades on swift wing, and they join together merrily to push the big ball about until it is time for the next shot to be fired.

This is the way the fairy cannon looks when it is loaded and waiting for firing-time to come. Not much like our cannon, you say! But it is still less like ours when it is ready to be touched off, for it must be opened wide into three parts, each of which is filled with bullets packed closely together.

Who do you suppose fires off the cannon? Well, three or four fairies standing on each side of one of these parts, and pushing with all their strength, might be able to send up the shot; but generally the cannon fires itself off! The long sides of each part come closer and closer together with great strength, pushing the balls up and out of the groove until they have to fly in spite of themselves. After the discharge the sides close up with a snap, as tight as tight can be. Even a man cannot make them open without spoiling them. The balls fly up, come down some distance away, and hide among the bushes and smaller undergrowth. Go ask the fairies what will become of these shining white playthings after their games are ended.

Another strange thing about this kind of cannon is that it can be loaded and fired but



once. However, the fairies keep many of them stored away, and so in July or August they have a "Glorious Fourth," which lasts two or three weeks instead of only one day.

A botanist would tell you that this fairy cannon is the seed-pod of *Solea concolor*, or green violet. The plant grows in rich woods; it is about twelve inches high, and has a thin leaf pointed at both ends. If you cannot find the pod of this plant, and want to watch the interesting shooting with your own eyes, the pods of the common blue or white violet, although much smaller, will show it fairly well if your eyes are sharp. Bring the stems into the house and put them in water, so that you may be sure to see the pods at just the right moment.

Catch some of the fairies, too, if you can, and watch their merry game of ball with the pretty seeds. Will they play as gayly indoors, think you, as they do "under the greenwood tree"?

A Western Town

By May D. Baker

When we lived on our ranch in western Kansas, we were eighteen miles from a village, but still we lived on the edge of a town. There was a great tendency for the town to surround us, and we had to do all we could to discourage the extension of avenues in our direction.

Our town was composed of prairie-dogs, and covered quite an extent of country. It was about six miles wide and eighty or more miles long, and followed the divide just north of the Smoky Hill River, through Trego, Gove, Logan, and Wallace Counties in Kansas, and some distance into Colorado.

Although our town was so large and had so many inhabitants, I have never heard of its aspiring to a city form of government.

When a new home is to be made, the prairie-dog selects the site, then scratches the dirt with his front paws, and pushes that which loosens under his body; then with his hind paws he kicks it back and away with all his might. He can send it quite a distance and dispose of a surprising amount in a very short time. The burrow descends in an oblique direction, and sometimes very deep.

Some people say that prairie-dogs dig down until they reach water, but this I can hardly credit. One of our neighbors who lived on the divide, just north of the Smoky Hill River, had to bore three hundred and thirty-four feet for water, and could then get only a very limited amount. With a pump and windmill he could get but a barrel and a half of water in twenty-four hours. There were prairie-dogs all around him. Where did they get their water? Surely they did not dig down that distance.

About two miles from our place there was a tall rock that stood a quarter of a mile from the bluff with which it had once been connected. From the peculiar shape of the rock, and its height (which was eighty feet), it derived its name, Castle Rock. The bluffs near it were called Castle Rock Bluffs.

A number of golden eagles had their homes in Castle Rock Bluffs. They had a great love for prairie-dogs, which, for some reason, was not returned. Perhaps that reason was that the eagles preferred the prairie-dogs raw—I cannot be certain, for they never told me so, but I inferred as much from watching them.

One day I was standing near our spring-house when all at once I heard a wild chattering and hysterical squeaks and shrieks from the direction of our prairie-dog town. I looked up and saw every little dog that had been away from his home getting back to it as fast as he could. There was scampering in every direction. I could see no cause for their alarm, but their eyes were sharper than mine. In less time than it has taken to tell it an eagle dropped down from the blue sky. He came head first, his wings folded close against his body, and with such rapidity that it seemed to me impossible for him to save himself from being dashed against the earth. I held my breath and waited, and saw with mingled feelings his wings outstretch and the fall end in a graceful swoop which carried him just over a little prairie-dog which was skurrying out of the way as fast as it could—not fast enough, however, for the eagle fastened his talons in its back and flew slowly away toward Castle Rock.

Where the Bees Lived

There are people who are so familiar with bees that they know all their habits and how to follow them, and they can handle them without being stung. Bees are often found in hollow tree-trunks and in unexpected places, which they have filled with honey and made their homes. A man recently went out to watch for bees near a wild-flower garden. He waited and watched, and finally a bee lighted on a spray of goldenrod. The man sat still and watched the direction in which the bee flew away. He waited for the bee to come back; that would tell him about how far away the bee lived, and whether he was sipping for his own pleasure or gathering for the winter. If he was gathering a winter store, there was a swarm, and he would capture the bees and the honey. He had a box of bread and honey with him, which he used as bait. The bee flew back from the direction in which he had disappeared and straight into the box of honey. The man closed it, carried the bee nearer his home, and released him. This was repeated many times, until the bee had led the man through the woods and out to a clearing where it did not seem possible for a colony of bees to have a home. The bee-man was puzzled. The nearest building to the edge of the wood was the church with its empty belfry—empty because the congregation was too poor to buy a bell. The man saw that the bee each time he was freed in the clearing flew straight to the church. He gave up watching; he thought the bee belonged to a farmer living in the neighborhood who owned a number of beehives.

The next week there was a harvest-home in the neighborhood; the people heard the humming of a swarm of bees. There, in the air above them, was a great swarm of bees. Tin pans were beaten, and noise made with every available implement; this causes the bees to come to a center. Suddenly, to the surprise of everybody, the bees flew toward the belfry and lighted. Then men climbed to the roof who knew how to catch bees, but these bees would not be caught; they went into the belfry. Now, said the men, we will smoke them out, for of course it would not do to have the bees swarm in the belfry. Sulphur was brought and all preparations made to prevent the bees making their home in the belfry, when it was discovered that the belfry was full of honey. The bees had been the tenants of the congregation without permission. But they paid rent. When the honey from the belfry was sold, it brought one hundred and twenty-seven dollars. Very good rent for an unused belfry. But the little tenants were driven out.

Ivory Balls

Many of our little readers know what a billiard-ball is. It is a piece of ivory turned and polished. Ivory is a very hard substance, but it yields to constant use. The billiard-ball may crack or become uneven, or show dents. When this comes, it is no longer of use as a billiard-ball. It is then sold as old ivory, and may be made to serve many uses. It may be turned into a pool-ball, which is always smaller than a billiard-ball, or it may be made into buttons, or the pieces used for inlaid furniture, or batons for the leader of an orchestra. Ivory is so expensive that the smallest pieces are carefully used.

The Elephants

Have you ever thought how the elephant sleeps? whether he lies down or stands up? A naturalist tells us that in captivity the elephants always stand up when they sleep, but when in the jungle, their own land and home, they lie down. The reason given for the difference between the elephant in captivity and freedom is that the elephant never acquires complete confidence in his keepers, and always longs for liberty.

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The Spectator

It seems to be the fashion at present for all men to confess in print an affection for some trivial, not to say worthless, thing that sentiment connects with childish hours. The last confession the Spectator read was from a most eminent and stately gentleman, who protested his tender regard for a little song of his youth —a wishy-washy poor thing which the Spectator happened to remember, called "My Squirrel, O My Squirrel!" The title itself is perhaps a sufficient index of the song's status. If the Spectator accurately remembers, this confession, made with due gravity, pointed a serious moral of some kind. The Spectator remembers well the hilarious scoffs with which he greeted this particular confession as he read it, and repeats, as he thinks he has said here before, that no man can be positively assured against babbling when once he begins to talk about himself for "copy." And yet, with all this conviction of danger—how strong is fashion!—the Spectator is now moved to talk about *his* favorite piece—piece, yes, that's the proper word for it, his piece. He cannot remember that it ever particularly "helped me" or "hindered me," but he just likes it in a simple kind of way that is very interesting and touching when you consider that it is your Spectator of various experiences who is thus turning back to innocent childish joys. This is the Spectator's piece:

"Little drops of water, little grains of sand,
Make a mighty ocean and a beauteous land.
Little deeds of kindness, little words of love—"

The last of these familiar lines has somehow escaped the Spectator's memory, but the indication is so plain that he does not feel the need of quoting more. This is quite sufficient to satisfy him that he has fulfilled what may be expected of him, and he breathes more easily.

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In passing, it is curious to note how the fashion of talking about one's self and one's soul is growing almost to a mania. Personal secrets which would have been jealously guarded in a more reticent past are now an actual and important part of a platform equipment. It is easy to see how one might hesitate to proclaim his virtues, and so, when fashion demands a personal confession and self-revelation of some sort, it is naturally convenient to marshal out interesting little weaknesses. Some time ago the Spectator was positively startled to find in political life a gentleman freely confessing from the stump, not a weakness, but a heinous sin! It is true that his sin could not have been called exactly a secret, for head-lines all over the country had proclaimed it for him, but one would have thought that the less said about it the better, particularly by the sinner. No, there he was pleasantly confessing his shortcomings and his repentance. The political opponent of the confessing gentleman seemed to feel the situation as humorous as did the Spectator, for in his next stump speech he apologized with a fine sarcasm because he had not yet had time to decide on the particular vice he should in turn confess from the stump. It's not a new idea, that of confessing a sin to make a good impression, and the idea is not half bad. It is, however, very important to arrange to a nicety that the sin confessed does not outweigh the virtue of confessing. This, despite his wiliness, was where the scales of our politician played him false.

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Aside from anything to be actually gained, there seems to be a certain fascination in the humiliations of confession for some minds, as with the child who trod on other people's toes solely for the dear pleasure of afterwards saying, "I did it—excuse me." Uriah Heep is the caricature of this type, and a most unpleasant one it is, for there are few more uncomfortable positions than sitting listening to some one running himself down. In the first place, we rarely think that he credits his own story; and, in the second, we know that he wants us to contradict him whether he believes himself or not.

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There is undoubtedly a morbid charm to certain minds in shouldering sins whether they are actual possessions or falsely assured. The Spectator once knew a little girl who was so bitten with a desire to confess sins that, having none of her own at hand, she urged her little sister into a piece of mischief, and, when the mischief was discovered, dramatically stepped forward, saying, "I did it! Punish me, don't punish sister." Unfortunately for the little experimenter, her mother was of the Spartan type and hated dramatics, so the expected embrace and forgiveness were not forthcoming. On the contrary, the whipping she then and there received was followed by yet another when her oddly conceived fraud was disclosed by the small sister.

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The chief trouble with sinners, whether they be confessors or hiders of sins, is that they want to sin and yet be trusted—in vulgar parlance, to eat their cake and have it too. While it is not to be expected that the Spectator and his readers are criminal as are thieves and cutthroats and drunkards, it is not unlikely that we have foibles enough among us to let us know how leniently those others feel about their more conspicuous sins. Now, to be honest, the Spectator is absent-minded sometimes, yet when he lately took up a letter to mail for a friend and thrust it into his pocket, he did not like it at all that the friend said, with gentle significance, "Has your pocket a memory? Suppose you carry that in your hand." If he had never before made a dead-letter post-office of his pocket, the Spectator is confident that he would not have cared, but as his habit of doing so was both ancient and modern history, he felt hurt that he should be suspected of such carelessness, and was rather cross about it, and plunged the epistle deeper into his pocket, where it was yesterday found by the owner! Forgetting isn't criminal exactly. Is it? Well, let that pass. All the Spectator wants to point out is that, by reason of his own sensitiveness concerning forgetting—and he is thin-skinned about it—he can easily understand how the drunkard resents seeing bottles and glasses hustled out of his path, how the cutthroat feels hurt at any lack of easy confidence betrayed in his company, and the persistent thief suffers at the cruel suspicions which cause his friends to turn an occasional key.

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This is no exaggeration of the criminal's contradictory state of mind, as all workers among criminals testify, and for his part the Spectator sees a great hopefulness in this inherent belief in their own goodness which is the birthright inalienable of the blackest-dyed sheep. When a man grows utterly faithless of himself and his underlying goodness, then he is simply a dangerous wild beast; but it is once in a lifetime that one meets such characters, and the Spectator must take their existence on hearsay, for he has yet to meet any human being who would not, under pressure sufficiently and sympathetically applied, ooze out a last remaining drop of human and sustaining self-conceit—or self-respect—call it what you will. Some name it the divine essence, and the Spectator is not sure but that he calls it so himself. As we all know, the theory of criminal insanity is largely based on the apparent blindness of the habitual criminal. He is blind to his own moral descent as well as to his danger at the hands of those whom he injures. This is a fine theory, but sometimes the Spectator wonders if we are not all of us more or less alike—saint and sinner equally blind. After all, sane or insane, we none of us want to suffer any consequences for anything, so we need not be too pharisaical as to criminals gaining by suffering for their sins. We may be sure that there are precious few of us who would ever suffer disciplining consequences if we could possibly avoid them. It takes a law as inexorable as nature's to hold us down and impose them on us.

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Even in little matters do we expect to be treated to consequences? Not at all. Not long ago the Spectator was being imposed upon by a friend, and he came to realize it just in time to gird up his loins and fight hard for his rights, and win them too. If the Spectator had been unsuccessful, his friend might have forgiven him; but as he won the fight, his friend most naturally cuts him dead on the street. Whereupon the Spectator made great outcry among his neighbors, until one elderly lady with some asperity cut him short. "My dear Spectator, you can't have your way and let your friend have his, too. Of course he is angry with you. Did you expect no consequences whatever? You should have counted them in with your first estimate of costs." The Spectator said no more.

People's Singing Classes

The People's Choral Union of New York, which was founded and is now conducted by Mr. Frank Damrosch, will continue during the coming winter its People's Singing Classes. This is the fifth season of the Union, and the work has grown so that, instead of one class, there are now six classes meeting every Sunday afternoon in various halls in the city, where, for the very moderate fee of ten cents per lesson, instruction in reading music from notes is given by competent teachers selected and directed by Mr. Damrosch. The Union is not only designed to give instruction in sight-singing and harmony, but aims to give its classes a "répertoire" of the most beautiful choral music, such as part songs, madrigals, cantatas, and oratorios. The office of the Union is at 41 University Place, New York, where fuller information about this highly commendable work may be obtained.

Books Received

For the Week ending October 9

THE BAKER & TAYLOR CO., NEW YORK

Sutphen, Eleanor A., and Eliza P. Sutphen. A Daily Thought for a Daily Endeavor. (Christian Year-Book.) $1.25.

THE CENTURY CO., NEW YORK

O'Connor, E. Scott. Tracings. $1.

CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, BOSTON

Wilder, L. Amelia. The Twins and Their Troubles. 75 cts.

Allen, Willis Boyd. A Son of Liberty. $1.25.

Cheever, Harriet A. The Fairies of Fern Dingle. $1.

T. Y. CROWELL & CO., NEW YORK

Famous American Actors of To-Day. Edited by F. E. McKay and C. E. L. Wingate. $2.

Miller, J. R., D.D. Things to Live For. $1.

Rubáiyát of Omar Khayyám. Translated by Edward Fitzgerald. $1.

Otis, James. A Short Cruise. 50 cts.

EATON & MAINS, NEW YORK

Hurlbut, Jesse L., and R. R. Doherty. Illustrative Notes on the International Sunday-School Lessons for 1897. $1.25.

Clark, Felicia B. Katharine's Experiment. $1.25.

R. F. FENNO & CO., NEW YORK

Hocking, Joseph. The Mist on the Moors. 75 cts.

GINN & CO., BOSTON

Lemaître, Jules. Morceaux Choisis. Edited by Rosine Mellé.

Channing, Edward, and Albert B. Hart. Guide to the Study of American History.

Harding, B. F. Greek Inflection.

HENRY HOLT & CO., NEW YORK

Gillet, J. A. Elementary Algebra. $1.35.

Hale, Edward Everett, Jr. Constructive Rhetoric. $1.

Eckstein, Ernst. Preisgekrönt. With Notes by C. B. Wilson. 30 cts.

J. B. LIPPINCOTT CO., PHILADELPHIA

Corelli, Marie. The Murder of Delicia. $1.25.

Hawthorne, Julian. The Golden Fleece. 75 cts.

Carey, Rosa Nouchette. The Mistress of Brae Farm. $1.25.

Paterson, Arthur. For Freedom's Sake. $1.25.

Nye, Bill. History of England. From the Druids to the Reign of Henry VIII. $1.25.

A. C. M'CLURG & CO., CHICAGO

Jordan, David Starr. Science Sketches. $1.50.

Cramer, Frank. The Method of Darwin. $1.

NOAH FARNHAM MORRISON, NEWARK, N. J.

Platt, Charles D. Ballads of New Jersey in the Revolution. $1.50.

G. P. PUTNAM'S SONS, NEW YORK

Andrews, Charles M. The Historical Development of Modern Europe (1815–1850). Vol. I. $2.50.

Boissier, Gaston. The Country of Horace and Virgil. Translated by D. Havelock Fisher. $2.

Peard, Frances M. Mother Molly. $1.

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The Silver Question

Subsidiary Silver Coinage

To the Editors of The Outlook:

It is stated in the "Boston Herald" of September 28 that Governor Altgeld, of Illinois, in a recent speech in Chicago, employed the following words:

As population increases there must be a corresponding increase in the volume of money, or there will follow a practical shrinkage—that is, there will be less money per capita. Formerly there was added every year to the world's stock of money not only all of the gold, but all of the silver, except what was used in the arts, the silver being about equal to the gold. This, in a measure, kept pace with the increase in population, so that the increase in population would not necessarily affect prices; but now there is added annually only the gold that is produced, less what is used in the arts; in other words, there is added only one-half as much as there used to be, while the population is increasing at a more rapid rate than ever.

The "Herald," in reply, among other things, enters this claim, that "for the last twenty years there have been larger additions of silver made to the currency of the world than ever before in the world's history," and then makes mention of the silver of United States money circulating among us, with the inference that this silver prevents an appreciation of gold.

I wish to inquire, first, whether the contention of the free-coinage people is not valid that the purchasing power of all token money is determined by the amount of primary money that floats it?

2. If it be valid, then is it not altogether specious to refer to the silver which the United States Government has put in circulation as bearing on the present problem?

3. Is the magnitude of the credit system of to-day such as to prevent a further appreciation of the unit of value? A. V. H.

New Salem, Mass.

So long as gold is the standard, that is, so long as other money is measured by gold and exchangeable by the holder at *his* option for gold, it is a matter of little importance how much there is of the other money, or whether it is silver or paper; except that, if the volume of silver or paper is too great relatively to the gold, lack of confidence follows, and with lack of confidence "hard times." But the purchasing power of silver or paper, based on and measured by gold, will be no more than the purchasing power of gold, and prices will fall alike in the country which uses paper in circulation, like the United States, and in that which uses gold in circulation, like Great Britain.

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The Future of Bimetallism

To the Editors of The Outlook:

We have wanted for some time to know your reasons for believing that the free-coinage movement would postpone international bimetallism. In commenting on General Walker's letter to the "Evening Post" you express your perfect agreement with him, and proclaim yourselves as "vigorous" and "uncompromising" opponents of the free-coinage movement in this country. There are many of us who cannot see the free-coinage movement in that light. We want international bimetallism, and we know of no argument which will appeal to Europe that has not already been used except that of independent action. Already Europe knows that the United States wants international bimetallism; already they surely know that no small part of our people believe it to be so prime a necessity that they are ready to say, "We must have a bimetallic standard; Europe may follow or not as she chooses." Yet no great European nation shows any signs of moving in that direction. What new argument has the McKinley bimetallist to use? You say, "Wait, wait. Don't try independent action. We are going to have international bimetallism." How are you going to bring it about? What argument has General F. A. Walker to present at our next Monetary Conference that he did not present at Brussels? Perhaps England has been persuaded by certain gold influences that we are not in earnest; that, after all, the United States wants a single gold standard. If so, I fear that your vote and that of General Walker will only confirm in that belief. We really know of no argument left us but that of independent action. If there is any truth in President E. B. Andrews's article on "The Fall of Prices," in which he holds, with many others—some of them European authorities—that it is the purchasing power of the cheaper metal that determines prices the world over, especially when prices are falling, then to put the United States at the head of silver-using nations would be an argument which England and the other gold-standard nations could easily understand. Count Mirbach said two years ago in the Reichstag that it would "blot out all the commerce of all the gold-using nations of the world." The line of argument which led him to this conclusion is pointed out in President Andrews's article above mentioned. We have no desire to blot out the commerce of any nation. We believe in free and fair competition the world over, and that is just the reason we favor bimetallism. Monometallism is neither free nor fair. It bears down unjustly upon the masses of the people in all countries, and we are willing to subject any nation to such chastisement as is necessary to correct this great injustice.

But, returning to my question, England, Germany, France, have not moved in the direction of bimetallism. With what new arguments McKinley bimetallists expect to ply them in the near future, we do not know, but would be glad to.

If Bryan is elected next November, how is it going to retard the growth of the silver sentiment in Europe? W. S. H.

Park City, Utah.

Answering your second question first, in our judgment the coinage of over four hundred millions of silver dollars took the strain off of gold, made the evils of gold monometallism temporarily less, made it easier for other nations to adopt the gold standard, and delayed international bimetallism. So far as we can see, the free coinage of silver would indefinitely delay international bimetallism by sending our gold to Europe, and to some extent drawing European silver to the United States. Therefore, secondly, the argument for international bimetallism which we would address in the first place to Germany and France would be that which has already converted the peasant farmers of France and the landowners of Germany to bimetallism, and is working a gradual conviction of the same kind in this country. There is good reason to think (see Senator Hoar's interview reported in the issue of The Outlook for October 10) that Germany and France are even now ready to consider international action without waiting for the concurrence of Great Britain.

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Parity and Free Coinage

To the Editors of The Outlook:

In your issue of September 26 last you published a letter on the silver question, signed "Fair Play," concerning the question of honesty. Certainly the writer has said the best that can be said in favor of the particular point to which he refers, which, if true, demands consideration of those who denounce as dishonest any attempt on the part of the United States to undertake unaided and alone the free and unlimited coinage of silver at the ratio of 16 to 1. "Fair Play" says: "In the first place, the advocates of free silver coinage believe—and they can give weighty reasons for the belief—that their policy will ultimately restore the parity, and that there will be no difference in the value of the two coins." We regret very much that the "weighty reasons" referred to are not set forth, for the Republican party is seeking, thus far vainly, to ascertain what "reasons" there are, other than a lively hope, born of zealously asserted assurances, that our Government is big enough to undertake the free and unlimited coinage of silver at an arbitrary ratio widely different from the market ratio, and having no relation to it, and that by so doing the market price of the white metal will thereby be restored to its old figure. The denial of the Republican party, on the other hand, is based upon past experience—the results of the laws of 1792, 1834, 1862, 1878, and 1890—which at least tends strongly to prove that the law of legislatures is unable to permanently or materially oppose successfully the laws of trade.

But the burden of the article is founded upon the assumption that gold has appreciated in value, and that it is, therefore, as inequitable for the creditor to demand payment in an appreciated money as for the debtor to insist upon payment in an inferior medium of exchange. This in turn is made to rest upon another assumption, namely, that the purchasing power of the dollar determines whether gold has risen or fallen in price. I beg to submit the following somewhat hastily considered points, which I venture to think may answer this claim of the silver advocate:

Have we not, in a measure, to revise some of our economic conceptions, in order that they may be in accord with the conditions now prevailing in the world of trade and commerce? When John Stuart Mill and the writers who preceded him set up the quantitative theory, namely, that the value of all products is equal to the quantity of metal money multiplied by rapidity of circulation, they were, of course, speaking from their own times, when the part played by the check and bill of exchange was insignificant as compared with the present. May we not very reasonably inquire whether the expansion of the so-called credit system has not emphasized the importance of the factor "rapidity of circulation" to such an extent that the quantitative theory (assumed as almost axiomatic by economic writers) should be revised?

Again, are we correct when we measure the value of the dollar of capital by its "purchasing power"? Is it not the purchasing power of the *earnings* of capital that should be considered, *i. e.*, the purchasing power of the dollar of income, derived by way of interest from capital? The capital of the so-called laboring man lies, in large part, in his strength of body and deftness of hand, his mechanical skill; the professional man's capital consists, on the other hand, chiefly in his trained mind and his acquired knowledge. It must be apparent to all that in both these cases the value (*i. e.*, the purchasing power) of the wages or salary earned is the true and only measure of the relative economic power of the individual. So far as possible, it is the aim, and rightly, of all men to preserve intact their powers whether of mind or body; in other words, their capital Why should it not, therefore, as rightly be the aim of the so-called "capitalist" to preserve intact his capital? Outside the field of speculation, money capital is worth as much as it will earn; men continually make the distinction by laying aside, if possible, part of their earnings in savings-banks and kindred institutions, in the hope that it will not have to be spent for the living. One does not *spend* capital, in any correct sense, when an investment is made. The character is changed, but that is all. On the other hand, we *spend* money when we pay our grocer's bill. If, then, we are to compare things of the same kind, we must measure the value of money capital, not by its purchasing power, but by its earnings, just as we measure the value of the laborer or professional man by the wages or salary he can command.

It seems to be an undisputed fact that wages and salaries have increased in the past few decades, not only in purchasing power, but as reckoned in dollars and cents. What is the fact with reference to interest—the wages of capital? Interest has fallen, influenced by inexorable laws of trade. Take, for example, the interest upon farm mortgages. Twenty years ago the rate was nearly double that of to-day, excluding, of course, from our consideration the present high rates demanded by reason of hard times although even at present interest rates have not gone back to the high figure that prevailed during the earlier period. Without attempting to state the actual ruling rate of the earlier period (for the fact is conceded by all that interest has fallen to about the extent named), we may express it as follows: Twenty years ago the capitalist who loaned a thousand dollars in the West on a farm mortgage would receive, say, 12 per cent. per annum by way of interest. To-day he would receive, say, 7 per cent.; in other words, the earning of his thousand dollars of capital twenty years ago was $120 per annum, while to-day it is but $70 for the same period. What is the relative purchasing power of this earning? The $70 to-day would certainly not purchase more than the $120 twenty years ago, probably not so much; but the figures will illustrate how equitably the laws of trade have affected money capital—namely, by preserving at a substantial equality the purchasing power of its earnings.

We submit that the above tends to prove, if it does not conclusively prove, that the expression "appreciation of gold" is at best a technical one as applied to the money situation to-day, and should denote merely the economic converse of the expression "fall of prices," as has been maintained by many leading economists. That there can be in fact a real appreciation of gold is doubtless true—that is to say, the total volume of gold in the world might be reduced to such an extent, in proportion to population, that the pieces into which the total volume could practically be divided would be insufficient to meet the demand of the several nations. In such case gold would doubtless rise to an actual premium. But a glance at Treasury Circular No. 123, pages 26 and 27, will show us that our per capita stock of gold alone is double, and in some instances triple and quadruple, the total per capita stock of money of all kinds of the so-called silver countries. The world's production of gold is increasing rapidly—so rapidly, as compared with silver, that the world's stock of gold coin alone is now nearly, if not quite, equal to the world's stock of both gold and silver coin in 1873. In addition to this fact is the enormous increase in our own country, especially in the West, in the use of checks and bills of exchange, thereby relieving the metals of a large share of work as a medium of exchange.

HARRY A. GARFIELD.

Cleveland, O.

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The Premium on Silver

To the Editors of The Outlook:

I cannot forbear a word in answer to a correspondent whose letter signed "A. W. A." appears in your

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issue of September 12, 1896. He says: "For about forty years ending in 1873 the silver dollar was continuously at a premium of two or three per cent. on the gold dollar. . . . If the unlimited coinage of gold could not overcome a silver premium of two or three per cent. during forty years, what reason is there to anticipate that the unlimited coinage of silver now would overcome a premium of one hundred per cent.?" I can see how honest people might differ as to whether free coinage of silver would raise silver to a par with gold in commercial value, but I cannot understand how any intelligent person could cite the premium on silver prior to 1873 as a proof that free coinage would not do so. Let us see what that premium means During the forty-two years prior to 1873 the ratio of production of silver and gold in the world varied from 247 million dollars of silver and 134 million dollars in gold (or nearly two of silver to one of gold) for the years 1831 to 1840, to 1,333 million dollars of gold and 372 million dollars of silver (or nearly four of gold to one of silver) for the years 1851 to 1860. It therefore appears that under free coinage, though the production of the two metals varied greatly, the value of the two metals remained at a substantial parity, silver rating in the United States at a premium of two to three per cent. over gold. Now, why did these values remain so constant? Undoubtedly on account of free coinage. Why did silver maintain a premium over gold? Because, while the United States were coining at 16 to 1, France had free coinage at 15½ to 1. In other words, France treated silver ½ of 1-16 better than the United States. Had there been no freight charges, mint charges, or loss of interest during delay in coining, in all human probability silver in the United States would have stood during the forty years mentioned by "A.W.A." constant, at a little over three per cent. premium, over gold.

Because France, for more than forty years, when not of the commercial strength of the present States of New York and Pennsylvania, was able at all times to maintain the substantial parity throughout the entire world of gold and silver on its ratio of 15½ to 1, though the quantities of the metals produced varied so greatly, the advocates of free coinage in the United States contend that the United States, many times in size, population, and commercial strength the France of 1840 to 1873, can maintain the parity of gold and silver on its ratio of 16 to 1, not only in the United States, but throughout the world, especially as the production of the metals has been very constant of late, and the quantity of silver and gold in the world, according to Government statistics, is at present almost exactly 16 to 1.

The premium on silver prior to 1873 is a most important fact, and the right inferences should be drawn from it. X.

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The Gold Standard and the Farmers

To the Editors of The Outlook:

Any one who is interested in his fellow-men, and is altruist enough to rejoice especially in the prosperity of the less favored classes, must heartily appreciate the very intelligent letter from "Old Republican Farmer" in The Outlook of September 19.

The description of the bad condition of the farmers is not overdrawn. Any one who is familiar with a farming community knows that it is becoming increasingly difficult for the ordinary man to support his family in a comfortable and intelligent life from the products of a farm.

It does not seem necessary to review the imposing array of alleged facts. It is better to enter at once into the heart of the question and consider what the writer has to say about the cause of the bad condition and the remedy for it. These are closely related, and easily stated. The cause of the disorder, according to this letter, is "the existing gold standard," and the remedy is an expansion of the currency by adopting a so-called double standard of gold and silver. It should be said that the writer is temperate and patient. He appreciates a certain amount of danger in the Chicago ticket and platform, notwithstanding the specious promises to make the poor rich. Moreover, he hopes the Republican party is sincere in its profession of adherence to the cause of international bimetallism.

Is it true that gold, measured by a fair range of other commodities, has doubled in value? It is very likely that gold has proportionately appreciated in value somewhat in the last half-century; at all events, that is the opinion of the economists who are in a position to give the soundest judgment. But that it has doubled in value in the last quarter-century is a thesis which cannot be maintained. Silver measured by gold has fallen about one-half in that period, but other prices have had no such fall, and labor, which is believed by many high authorities to be the truest measure of value, has experienced no serious decline.

The desideratum of the commercial world is a standard of value which does not fluctuate. Indeed, every person has an interest in the maintenance of a fixed standard of value. But an absolutely fixed standard cannot by any legislation be maintained. In the first place, the final standard of value must be international. Whatever standard any nation may adopt for itself, no standard is recognized outside of its own borders, except the world standard. Then, again, this standard must be single. There never can be any such thing in reality as a double standard in money any more than in any other measure. The yard might be thirty-six inches, or any other number desired, but it must be fixed at some one thing, and, being once fixed, had better remain so. There are two standard tons, and in this city coal is usually sold by the long ton; yet there is really but one standard; for the long and short ton cannot be used in the same transaction. A dollar may be made anything which seems fit to the wisdom of Congress, but every transaction is necessarily measured by a single standard.

In a long experience the enlightened nations of the world have found that gold is the steadiest of all commodities in value, and that is a sufficient reason for making it the money standard. So far as it does fluctuate, all share proportionately in its imperceptible rise and fall. Even the debtor, if he would reason it out, will find less injustice than he imagines; for when his debt is due it may be either paid off, or renewed tacitly according to the standard of the time. And in a few years the change is but slight.

The increasing volume of business as the world develops requires an increase in the available money supply, and this, it is believed, is met in three ways: by the increase in the supply of the world's gold; by the use of subsidiary currency—silver, paper, etc.; and most of all by the increase of credit. Stress should be laid upon this latter point, because as a matter of fact there is comparatively little cash used in the transaction of business in strong centers like England, and a large part of the United States. Cash transactions increase as credit is uncertain. The credit transactions by note, checks, etc., are by far the most convenient and economical method of transacting business. The wealth of millionaires is mostly in credits. If they converted their wealth into cash, it would be to their own loss, indeed, but much more to the loss of others who find a living in the use of their credit.

If the remedy proposed were to stop at the addition to our supply of money by silver used as subsidiary coin, no one would quarrel with it. In fact, the Republican platform declares in favor of international bimetallism. If Senator Sherman virtually ignores that plank in the platform, it is because he, like many others, regards international bimetallism as a long way off. But the proposed remedy does not stop at such a reasonable point. The writer shows a leaning towards the silver standard. He laments the fall in prices, which he says is universal in countries whose monetary standard is gold, and volunteers to prove that there has been no fall where silver was the standard. The latter statement cannot be questioned. Silver itself has been falling in value faster than most other commodities, and if prices have not actually risen in silver-standard countries, they have relatively fallen seriously.

In the present campaign one must choose between the maintenance of the existing gold standard, taking the plank about international bimetallism for what it is worth, and the free coinage of silver. Which will, on the whole, bring a return of prosperity to the American people?

The free coinage of silver will benefit enormously all silver-producers. The owners of silver-mines and the holders of silver bullion would have a rich feast. But they can only receive an enormous and unnecessary increase of wealth at some one else's expense. Who is to contribute to their gain? All the people of America. Free silver would only add to the burdens of all except silver-producers, and those who would like to cheat their creditors under cover of law. This leaves out of account the disastrous results to business prosperity in the unsettling of values. The farmer would find his interest served by demanding that the Government make wheat and potatoes legal tenders at a dollar a bushel, and his plea would be quite as reasonable as that of the silver-producers.

The greatest expansion of the available money supply can come only from the firm establishment of credit, and that can come only from confidence in a fixed standard of value. If a man has money to loan, he will not let it unless he is reasonably certain that it will be returned dollar for dollar. President Eliot has pointed out that the very sections of the country which must necessarily borrow money for their own development are most clamorous for an unsettling of values which increases their difficulty in borrowing.

The serious trouble of the last three years has been very largely due to the agitation of the silver question, and the consequent loss of confidence. If that question in any radical form is buried beyond hope of resurrection, there will at least be a chance for a return to normal times. L. W. B.

Philadelphia, Pa.

Another Currency Proposition

To the Editors of The Outlook:

I have just read your useful and temperate article on the "Free Coinage of Silver," in the number for 10th October, and as it closes with a promise of consideration of other issues, I venture to ask that you bring forward the proposition of putting in the dollar enough silver to make it correspond with the commercial value of the bullion, say at the ratio of 30–1.

The prominent cause of the opprobrium attached to the change in the coinage law proposed by the silver men is that of the injustice of the ratio of 16 to 1. All the charges as to 50-cent dollars, the payment of debts at half their amount, the dishonor of the country, etc., etc., have their basis in the fact that the present silver dollar, owing to the fall in price of that metal, is not the equal in commercial value of the gold dollar, which is universally accepted by all nations. Does not history show repeatedly that governments the civilized world over have always ruled that the currency metals should be so arranged in their coinage that they should be of equal value? Why did our own Government change from 15 to 1 to 15½ and 16 to 1 but for this very purpose, *i. e.*, that the two metals should be so proportioned in their coinage that the commercial values should be observed? We will leave out now the reasons for this, and the established fact that the two metals never have remained in circulation together when one became reduced in bullion value. We press now the simple fact that all governments have ordered changes made, resulting from changes in commercial value. Mr. Blaine, in 1878, made an earnest speech showing the injury to the laboring man and the moral injustice of the present ratios when there was a decline in the value of silver of eight per cent.! How would the statesmen of our country's past have risen up in horror at the present proposition of free coinage when there has been a decline of forty-seven per cent.! And what does the language of the Constitution mean when it says that Congress shall regulate the values of money, but this very matter—that it shall regulate the ratio of one metal with another so that they shall be of equal value and be so received of all men?

Bearing these facts in mind, it seems to me that if the silver men would advocate the increased use of the white metal by putting enough silver in the dollar to make it the equal of the yellow metal as now coined, the proposition would be accepted by all parties, and would fairly sweep the country. No holders of our Government bonds could refuse such coinage, because it would have the same equitable value; there would be no payment of mortgages at half-price, nor any fifty-cent money to defraud the laborer. The currency of the country would be increased, doubtless, and in that respect the wishes of so many of the silver men would be gratified, but we would not be ashamed of that currency. Prices would doubtless rise, which few persons would object to; and even the silver-mine owners would be benefited by the greater demand, if they did lose the chance of getting the immense profit they hoped for.

The question of the inconvenience of such a coinage does not seem to me to be of great importance. No coins need be large in size—if any are as large as the present dollar, it would be stamped fifty cents; our present half-dollar size would be twenty-five cents, etc. There would be no danger of their being hoarded, as their value would be the same as gold. The old silver would retain its value, as it was issued under the Government's resolution as to parity, which the date would show, and if silver improves in value, the holder would be the gainer, but nobody the loser, because the bullion-holder received its value when he parted with it, just as he would had he sold it in the market. E. G. M.

Baltimore, Md.

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The Market Value of Silver

To the Editors of The Outlook:

In The Outlook of October 10, 1896, "N." claims that denial of free coinage to silver has done far more to lessen the market value of silver than increased production, decreased cost of production, etc. Fortunately the statistics of 1873 to 1878 furnish an easy solution of that question. During that period the market value of the silver in our dollar was as follows:

1873–4, 98 8-10 cents; 1874–5, 96 7-10 cents; 1875–6, 89 cents; 1876–7, 92 9-10 cents; 1877–8, 89 1-10 cents.

During those years the market price of silver was subject to the following influences that tended to lessen it:

(*a*) No legal-tender dollars could be coined; other silver was legal tender only for $5 debts or less.

(*b*) No free coinage allowed.

(*c*) A large increase in production.

(*d*) Other changed conditions.

Influences (*a*) and (*b*) continued unchanged during said five years. Therefore the fluctuations were due to influences (*c*) and (*d*). Does not a study of figures convince the student that the denial of

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free coinage very slightly affected the market price of silver.

A statute authorizing free coinage will not create a demand for silver equal to that made by the Sherman Act of 1890, which forced our Nation to buy more than two-thirds of the crop. Under free coinage the silver-owner would still have "on hand" his silver, changed only by the mint stamp. He would have to seek a market for coined instead of uncoined silver. The fact that the United States treasury has for years held in store more than fifty millions of coined dollars over and above the three hundred and odd millions required for paying the silver certificates, and has tried in vain to keep them in circulation, indicates that something more than the mint stamp is required to create "effectual demand."

M. M. G.

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Supply and Demand Alone

To the Editors of The Outlook:

The only argument used by you in your first article on "Political Issues" which may need to be supplemented is the one that follows your figures taken from Sauerbeck's tables, viz., that from 1868 to '77 the normal prices of the "great food products, the great textiles and staple minerals," taken as 100, fell gradually till 1896, when they were only 59—when you go on to say: "It is hardly possible for the unprejudiced student to doubt that a fall thus affecting all the great products and all gold countries, and beginning with the demonetization of silver, was in some measure due to the adoption of the gold standard." Does it not seem to you that, had you there and then quoted from Mr. David A. Wells's book entitled "Recent Economic Changes," your argument would have been fairer and more satisfactory? He proves by facts and figures that supply and demand are alone responsible for every change in prices, and that gold as the unit of value could have no influence of any kind. But you, unfortunately, as it seems to me, add to the mystification of the puzzle-headed on the currency question by adding: "We have no doubt that it would have been at once greater and more rapid had it not been somewhat delayed and materially mitigated in the United States by an act providing for the coinage of 2,000,000 to 4,000,000 of silver dollars monthly with legal-tender quality." This disastrous Act, known as the "Sherman Silver Bill," led to very serious financial loss and much partisan bad feeling before it was annulled, while Senator Sherman himself apologized for having introduced it as the least of two evils imminent as the time.

You then go on to say, "But this is not all. Contemporaneously with this change in the monetary standard of the world, there was going on a change in the distribution of wealth. Its concentration has proceeded by leaps and bounds. Millionaires have multiplied. The rich have been growing richer. The material conditions of the poor have not improved in the same ratio." If it can be proven that the gold standard has had anything to do with these conditions, it is but fair to bring the fact prominently forward in this connection. But if, on the other hand, it can be shown that the unit of value had nothing to do with these changes, surely the great influence of The Outlook should not be misspent in unhinging ignorant men's minds on such an abstruse subject.

Among my very early and precious recollections one stands out ineffaceably strong and clear. It was in the winter of 1843 in Glasgow, when the General Assembly of the Free Church met in the City Hall. Dr. Chalmers, in addressing the members, referred to his great scheme of Territorial City Missions. In urging their necessity and importance he deprecated in strong terms the "ever-widening gulf" that was separating the masses from the classes, and wound up a thrilling peroration with this ominous prediction: "There is a smoldering fire at the base of the social edifice, which will one day burst forth to the utter destruction of society if Christian means are not enforced to avert it." This was in 1843, when the present much-abused gold standard was never referred to.

With a larger circulation of money at present than ever before in the history of the country, it seems mysterious that this silver question should have achieved such prominence. At the opening of July, 1896, the per capita was $21.15; while on July 1, 1872—the year before the great crime of 1873—it was only $18.70 per head. Is there any explanation of the mystery to be found in the fact that the silver trusts, with a gross capital of $497,000,000, have spent millions in discriminating their heretical views in regard to currency and finance? and that poor, overworked farmers and workingmen generally have been hoodwinked and bamboozled by their casuistry? If the free coinage of silver would double the value of their annual output—as their great advocate, Bryan, asserts it will—the mystery ceases to be very dense, although why such a solid and always sound ournal as The Outlook has proved itself to be should even seem to sympathize with such heresy is such a thing as "no fellow can understand."

Were bimetallism possible—which all my reading proves it is not—what advantage could accrue to the workingman from it? Cheap products and plenty of work cannot fail to yield peace and plenty; and to insure the latter, let all the markets of the world be opened up to American enterprise; and the working classes will be as happy as their employers, and the hallucination of so-called bimetallism would soon be forgotten.

J. W.

Correspondence

From Harpoot

To the Editors of The Outlook:

All our Christian towns and villages are now in great distress over the collection of taxes. During the more than thirty-eight years of my missionary life I have seen nothing like it. A good many people come to me every day for advice and sympathy. They are cursed and beaten and their women insulted, and they are obliged to feed the collectors and their horses without remuneration. These tax-gatherers are as merciless as those who robbed and plundered in November. The people say that their condition is almost as bad as it was then. When I question villagers as to the condition of their villages, the almost universal reply is, "Fire rains in our village." Those who were plundered, and whose houses were burned, and who became beggars, are stripped of the little that they had accumulated. Even the back taxes of former years, which have remained on villages, are being collected. All this makes the prospect for the coming winter even darker than we had imagined. I am confident that the estimate which Dr. Gates made in his report for the coming winter is much underestimated.

Mr. Fontana, the English Consul, spoke to Shekir Pasha when he was here, and he has also spoken to the Vali, about these oppressions, but both of these officials apologized for this conduct by saying that all officials had been for many months without salary. Some zabteahs say they have permission to do anything they please to the people, and that they will not be called to account. Petition after petition has been given to the Government, with the request that there may be a few days' delay until their grain, which is now on the threshing-floors, may be cleaned and sold. If we had the funds, it would be an excellent economy to invest in grain now for relief during the coming winter. The grain is cheap, and it would also help the poor farmers in their present distress.

The rumors of disturbances in Constantinople, Moash, and elsewhere have excited the Turks and alarmed the Armenians. General confidence is weaker than it has been for a great while.

Fifty-four of the Arabkir prisoners, Dr. Michael among them, who have been so long in prison here, have been released. The remaining fifty-one, it is understood, are to be condemned. The Malatia pastor is still in prison. The recent action of revolutionists makes the hope of a general amnesty very small.

September 9.

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In Need

To the Editors of The Outlook:

Nearly ten years ago I begged the privilege of appealing through your columns for aid for my people in Dawson, Ga., who were then in a destitute condition, ignorant and apparently hopeless, living in the meanest huts and squalid poverty; the effects of that appeal, to a very large extent, can be seen in the commodious, substantial church building, numerous homes, and hopeful people; what once was the open field has been cut up into building lots, and there now stand the homes of these people. The town, too, received an impetus from that movement, and the little village has become a flourishing little city.

I am compelled to once more ask your assistance, and pray that you will not say nay. I have charge, as presiding elder (in the A. M. E. Church) of several churches in this city. Last Tuesday (September 29) a terrific storm swept over this city and leveled three of them to the ground—St. Philip, Bethel, and St. Thomas; these last two are but missions, hardly more, and it is in behalf of them that I appeal for help. By hard struggle and great sacrifice of years they had at last got up their buildings, not yet complete, when they were destroyed. We need these churches; they stand in the midst of our people, who are in a dark and impoverished condition. Thousands of them are simply in a state of existence; whisky, beer, and all forms of alcohol and every form of wickedness among them; added to this, the city does not furnish sufficient school accommodations for the hundreds of children. I understand that not less than five hundred were turned away from the doors of the public schools which were opened last month. These people are too poor to maintain private schools; with low wages and high rent, they barely eke out an existence. The Mayor of this city received a telegram from Philadelphia inquiring if help was needed after the storm; he replied, no; but the negroes of this city do need help to save them from the curse of vice and ignorance. So we appeal to Christian hearts to help us in this field. The pastor of Bethel is the Rev. R. M. S. Taylor; that of St. Thomas, the Rev. J. C. Leaphart. If anything is given, it can be sent direct to them or to me.

R. R. Downs.

69 Oak Street, Savannah, Ga.

Notes and Queries

There is an answer to a question in your columns which I do not fully understand, and should be obliged for fuller explanations. You say, there need be no "if" in Christian life. If true conversion (according to the Calvinists) can be known only by its fruits, and perseverance is a necessary fruit, how can a man be absolutely sure he will persevere? Supposing it to be granted that God gives perseverance, he gives it only to the diligent and watchful; how can a professing Christian know absolutely that his watchfulness may not break down? Many with a fair profession and also fruit have broken down. Can a professing Christian, however fruitful his life, say more than this: "I know I shall reach heaven *if* I am faithful, steadfast"? Can he say: "I know I shall reach heaven whether I am faithful or not"? If he cannot make the latter statement, must there not be an "if" in the matter? Do not such texts as Colossians i., 23, imply it?

Alpha.

In a speculative view there is often an "if" where in a practical view there is none. We have heard of well-to-do people who had chimerical fears that they might some day become paupers. In pecuniary matters, where our future depends much on causes out of our control, there is always such a contingency, but no healthy mind is troubled by it. Still less should the speculative "if" be considered in Christian life, whose future is independent of outside interference. Our spiritual future is all involved in the present, and we guarantee it by taking care of to-day. We

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conclude, then, that there is no "if" in the Christian life, except the "if" which is concerned with the present moment.

Your article on Isaiah has haunted me. It was said, I think, that there were two Isaiahs, and that the first one was expecting a deliverer; hence, he wrote, "For unto us a child is born," etc., and that this passage had been applied in a spiritual sense to Jesus. Is the fifty-third chapter a prophecy of Jesus, or is it applied only in a spiritual sense? Did either Isaiah prophesy of the coming of Jesus?
C. M. P.

Isaiah ix., 6, 7, refers historically to the birth in the prophet's time of a national prince and deliverer. The prophet seems to have thought only of that. But his grand expectation, though not fulfilled in the national history, is on its way to fulfillment in universal history, in the royal ascendency of Christ as a spiritual king (John xviii., 37). Hence we take it as applicable to Christ, in a fulfillment larger than the prophet's thought. Isaiah liii. primarily referred to the people of Israel as the servant of Jehovah (see lii., 13-15), suffering for the object which Jesus described in saying, "Salvation is from the Jews" (John iv., 22). This mission of the nation was realized in the highest sense by Jesus, as the Great Son of Israel, and representing Israel as the typical servant of Jehovah (see Acts iii., 13, 26; iv., 27, 30, R. V.). Hence the whole chapter, with the last part of the preceding chapter, is anticipatory of Jesus, though not so in the immediate thought of the writer (see 1 Peter i., 10, 11).

Will you kindly oblige me, and perhaps at the same time many other readers, with a few suggestions regarding the conduct of an annual reunion or roll-call of the members of a church, suitable, for instance, for a city Presbyterian church comparatively young in years? Naturally, the object is to bring about greater unity among the people, and enhance sociability.
"P."

The first requisite is to bring everybody out. For this there must be some kind of entertainment. A very successful kind is a plain supper, at an early evening hour, with short addresses on desirable topics immediately following. Or the hour may be later, with a musical entertainment, followed by speakers, and concluded by a light collation. For the speaking employ home talent, with perhaps one or two invited friends, and see to it that nobody is long-winded. You must have a bright-minded chairman, and a good introduction committee to make people acquainted. Let shy and retiring people be specially invited.

1. Is feeling saved a test of being saved, or does the proof rest wholly on faith and works? 2. If true faith necessarily leads to good works, why is it necessary to preach good works? 3. How does modern scientific theology view the doctrine of election? Does it accept any of the dogmatic theories? 4. Is there any book on the Old Testament corresponding to Vincent's "Handbook to the New Testament"?
J. K. B.

1. The proof is wholly in the facts of character and conduct, as the evidential fruit of a saving faith. 2. Because faith, being immature at first, is subject to the law of development, and in need of exhortation and guidance to its appropriate works, in the doing of which it is developed and strengthened. 3. It finds no fault with the substance of it, but only with some forms of stating it. It objects to the idea of an election to be God's favorites. The true election is to God's service. 4. We have not discovered any. The nearest approach to it, and that not very near, is Dr. C. A. Briggs's "Biblical Study" (last edition).

1. What are the points of superiority (if any) of the "International" Bible over the "Oxford" Bibles? 2. Which would be the best edition of either to put into the hand of a child of ten, who is very anxious to have *her own* for Sunday-school use? I wish her to become familiar with R. V., but very few teachers seem to use it, and I sometimes think very few of the ministers, save now and then one of the younger ones. 3. Are the "Reference" Bibles of as much use under the newer methods of study?
L. D.

1. We have sent you pamphlets by which you can judge. 2. It is better to give such a child a book which she will grow up to, and never need to discard for a better. The Revised Version is decidedly preferable. The "Oxford" supplies either version; the "International" only the old version. 3. Perhaps not actually used as much, but there is no reason why they should not be.

1. Do verses 7-10 of the Second Psalm refer to Christ? 2. At what period in the history of Israel do students think it was written?
A.

1. Verse 7 is quoted in Acts xiii., 33, Hebrews i., 5, and v., 5, and verse 9 in Revelation xix., 15, as referring to Christ and fulfilled in Christ. A similar passage (Psalm cx. 1) is quoted by Christ (Mark xiii., 36, 37) as referring to himself, and as an utterance of divine inspiration. Admitting this does not require the further admission that the psalmist himself was aware of it. No one, however inspired, knows all the bearings of what he utters. The immediate historical reference was to some royal prince of Israel expected to become a world-conqueror. 2. The date can be only roughly given, as previous to the Babylonian exile.

1. Will some one kindly give the name of author of "The hand that rocks the cradle rules the world," or where this quotation may be found? 2. Will you also suggest some interesting book of travels in the "Holy Land" that would prove helpful to a few invalids who are unable to attend service at church, or to assimilate heavy sermons, yet are hungry for a morsel of the bread of life?
M. D.

1. We do not know. 2. Manning's "Those Holy Fields: Palestine Illustrated with Pen and Pencil" (Religious Tract Society, London; procurable by any bookseller), Thomson's "The Land and the Book," and Van Lennep's "Bible Lands: their Modern Customs and Manners Illustrative of Scripture" (Harper & Brothers, New York).

1. Kindly advise me what is the best edition of the revised Bible, giving notes and helps similar to the Oxford edition, but having the results of later scholarship. 2. Also, what history of the Bible, or Hebrew history, or history of the Old Testament, would be most helpful as a reference-book for a class of girls from thirteen to fifteen years?
O. E. L.

1. If you have the latest edition of the "Oxford" with the Revised Version, we do not know that you can do better. 2. For pupils' use perhaps Blackie's "Manual of Bible History" is the best. The teacher who possesses Stanley's "History of the Jewish Church" will find in it much interesting matter for use in the class.

In your judgment, what is the best book for the family devotional hour, with daily Scripture readings and a brief prayer?
F. R. L.

We have seen none which, on the whole, we like better than the Rev. R. W. Clark's "The Church in Thy House: Daily Family Prayers for Morning and Evening" (Thomas Whittaker, New York).

G. W. C. H.—We do not expect to report the lectures at Union Seminary on Christian Worship. No full report of them is expected in any paper. We are, however, reliably informed that they will undoubtedly be published later.

We should add to our list of editions of Washington's Farewell Address Riverside Literature Series No. 24 (Houghton, Mifflin & Co., Boston); 15 cents in paper covers, 25 cents in cloth.

A friend of mine has an oil painting which bears the name "H. Delacroix" in the corner. It is a scene in Egypt called "View in Jeddah, Egypt." She is very desirous of finding out anything about "H. Delacroix," and we have both hunted, but to no effect. The painting was bought at the "Henry De Vere" sale. The catalogue mentioned that Delacroix took medals at the Paris Salon in 1880, 1884, and 1887. This is all that we can find on the subject. If any reader of The Outlook can give us any information, or tell us where we may get some facts concerning "H. Delacroix," we shall be very much obliged to you.
A. M. S.

A subscriber to The Outlook is desirous of obtaining the words of a bit of a poem, "Children's Rules for the Family Table." I can recall only the following:

"In silence I must take my seat
And give God thanks before I eat,
Must for my food with patience wait
Till I am asked to pass my plate;
With knife and fork and napkin-ring
I must not play—I must not sing."
C. H. M.

During August some one inquired for the poem beginning,

"Lion of Judah!
From Brahm and from Buddha,"

quoted by the Rev. Mr. Aked, of Liverpool, England, in introducing some of his lectures at Chautauqua Assembly. I have the poem, and will be glad to send a copy to the person asking for it.
WILLIAM G. LIGHTFOOTE.
Canandaigua, N. Y.

"W. S. J." will find the stanza in Matthew Arnold's "Obermann Once More." These are the exact words:

"In his cool hall, with haggard eyes,
The Roman noble lay;
He drove abroad, in furious guise,
Along the Appian Way."
J. L. R. T.

Will The Outlook kindly ask its readers if any of them can supply the whole hymn of which this is one stanza:

"What is the thing of greatest price
The whole creation round?
That which was lost in Paradise,
That which in Christ was found"?
K. H.

Can any one inform me who is the author of the following lines, quoted by Mrs. Humphry Ward in the closing paragraphs of her last story, "Sir George Tressady"?

"Oh! what is this that knows the road I came; the flame turned cloud, the cloud returned to flame—the lifted, shifted steeps, and all the way!"
A. T. T.

Will some one kindly inform me where Washington spent the autumn of 1780? He was at Morristown the following winter, if I am not mistaken; but were his headquarters at that place as early as September or October?
E. L.

Who is the author of the poem, the first line of which is, "Oh, mother, where is that shore?" and ending with "Not here, my child, not here."
A.

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The Eugene Field Memorial

The committee having in charge the subject of a suitable memorial to the late Eugene Field has decided to divide the fund created equally between the family of the late Eugene Field and the fund for the building of a monument to the memory of the humorist and poet of childhood. In aid of the fund the committee has prepared for sale a volume called "Field Flowers," containing many choice selections from Mr. Field's writings, illustrated by drawings voluntarily contributed by over thirty famous American artists, and with a cover design by Mr. Stanford White. By these voluntary offerings of Mr. Field's friends it has been made possible to publish a thoroughly artistic and tasteful book at the extremely low price of one dollar. It may be had at that price from the Eugene Field Monument Fund, 180 Monroe Street, Chicago (ten cents extra for postage).

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A New Trade School at Hampton Institute, Virginia

If it is true that "there is a crisis at hand for the colored people" in the fact that they are being pushed out of the trades, surely the Hampton School is doing its full share of preparation for that crisis. The new Armstrong and Slater Memorial Trade School, a building in the simplicity and convenience of its plans perfectly adapted to its purpose, is being rapidly pushed to completion, and will be ready for use in a few months. Here instruction will be given in mechanical drawing and in the trades of carpentry, wheelwrighting, blacksmithing, painting, bricklaying, and plastering. Similar courses will be given in their respective shops in other trades, notably in printing, tailoring, shoemaking, harnessmaking, engineering, and the machinist's trade. Already twenty boys have entered the school, although for the present they are obliged to get their training in the various shops already established. Other applications are coming in daily, making it evident that the colored people appreciate the splendid opportunity now offered them.

With these new advantages the school is able to offer such a systematic course of training that any student of ordinary intelligence may become a skilled workman in his chosen trade, perfectly competent to train others in a shop of his own. A more complete system of sloyd has been introduced into the primary department by a teacher from the Sloyd Training School in Boston. After a course in sloyd and manual training, the student enters the trade school, to pass from that into the shop, where he may work at his chosen trade until, at its completion, he receives his certificate.

The total number of students enrolled in the four departments of the school—the normal, trade, agricultural, and domestic science departments—is 575. Of these 135 are Indians, the remainder negroes. Besides these there are 300 children in the primary day school. In line with the improvements already noted are important changes in the domestic science department, and the fitting up of the boys' gymnasium, which is to be in charge of an instructor trained in the Harvard gymnasium.

The formal opening of the trade school will take place on the 18th and 19th of November, the exercises continuing two days. The School's Board of Trustees, as well as the Slater and Peabody Boards, will send representatives. Many prominent men and women, interested in the progress of the Indian and negro races, will be present, while among the speakers will be Bishop Potter, of New York; President Gilman, of Johns Hopkins; Booker T. Washington, of Tuskegee; Morris K. Jesup and William E. Dodge, of New York. A delegation from the Episcopal Convention meeting in Norfolk on the 17th is expected on the opening day.

The 750 applications this year for admission to the Hampton School indicate a growing sentiment among the colored people themselves in favor of industrial education. To meet this demand, Hampton needs more than ever the warm support of her loyal friends. General Armstrong's words were never more true than to-day: "Hampton must not go down. See to it, you who are true to the black and red children of the country, and its just ideas of education." *

The Bishop and the Bicycle

That energetic and somewhat radical Dean, Dr. Fremantle, of Ripon, has taken to the bicycle. Mrs. Fremantle does not use the wheel, but the Dean himself, gaiters and all, goes out with his two stalwart sons. An interviewer has obtained the following statement from Dean Fremantle on the subject of cycling: "As a diversion to the thoughts of a busy man it has great advantages, and need not take up so long time as most forms of exercise. To the clergy it is specially useful. If the weather and the proficiency of the rider are such as to enable him to ride without getting too much heated, the cycle should be useful both in parochial visiting and in going to a distance on clerical duty." We are told that this dignitary is often cheered by the people as he "scorches" down the steep hill from the market-place to the cathedral. He is very pleased to hear, as he shoots through the crowd, "Bravo, Mr. Dean, bravo!" We wish success and freedom from accident to all clerical riders on the bicycle.—*The Churchman.*

The Lake Mohonk Conference

A summary of the proceedings of the Conference will be found elsewhere. The platform was as follows:

We, the members of the Mohonk Indian Conference, in this its fourteenth annual meeting, gratefully recognize the progress made by our country during these years in the intelligent comprehension of the Indian problem and its equitable solution. The Century of Dishonor we trust is passed. The Indian has friends to watch over his rights and bring him the blessings of education and religion, while our Government, in its legislative and administrative branches, seeks the same object. The main principles are settled, and the main lines of policy have been adopted. It is admitted that the Indian is a man; and it is coming to be admitted that he must be treated like other men. Our government is seeking to give all Indian youth an English education; the spoils system has received a deadly blow; and we are trying, as fast as is prudent, to put every Indian family on its own allotted land. But the right direction already secured needs to be maintained, and, while on the road to self-protection and citizenship, the Indian requires the protection of law, and the guidance of those who love him because he is a brother man. Accordingly we make the following recommendations:

1. That the tribal system be abolished everywhere as soon as possible, and the Indian incorporated into the citizenship of the States and Territories.

2. That, accordingly, Indian agents be dispensed with wherever possible, especially where the Indians have been settled on their own allotments; and that, where it is necessary to retain an agent, preparation be made for his withdrawal in every possible way.

3. That legislation should protect the Indian against the land-grabber, the gambler, and the liquor-seller; and particularly that Congress should pass the liquor bill approved by Commissioner Browning, or some other bill equally stringent. We further recommend that special attention be paid to the subject of marriage and divorce among the Indians so as to bring their family relations under the laws of the States or Territories within whose bounds they reside.

4. That the Indian agents should not be removed because of a change of Administration. Further, we commend the admirable methods of the present Superintendent of Indian Education, and we desire that he may be retained to carry out the plans that he has inaugurated.

5. That the Indian schools eventually, and as soon as is expedient, be incorporated in the school systems of the several States and Territories, the United States paying the expense of the education of the Indian youth so long as they are the wards of the Nation.

6. That the work of surveying the reservations should as speedily as possible be completed, so that Indians may be enabled to locate their claims.

7. That Indians on reservations should not be allowed to connect themselves with shows traveling about the world to exhibit the savagery from which we are trying to reclaim them. That appropriations should be promptly made by Congress sufficient to provide tor the education of all Indian youth of school age; also,

8. That the anomalous and deplorable conditions in the Indian Territory should be remedied. Convinced that this can be done with justice to all parties, we desire the speedy passage of the Curtis Bill which passed the House at the last session, with such modifications only as will promote its efficiency and enable the Dawes Commission to introduce the Indians of the five civilized tribes to the full rights of American citizenship. The utter failure of these tribes to protect the rights of citizen Indians in the tribal property lays upon our Government the obligation to enforce the fulfillment of the trust which the tribal Governments assumed in behalf of the individual members of each tribe; and the duty of protecting life and property in the Territory devolves upon the United States.

9. That it is of immediate importance that the natives of Alaska be put under the protection of organized Territorial law, and be prepared for citizenship.

10. That, co-ordinate with the work of the Government in providing the best facilities for the intellectual, industrial, and moral training of the Indian, must be that of the preacher and teacher of religion. We therefore urge all Christian people vigorously to reinforce the work carried on by their missionary societies during this brief transition period until the Indian shall be redeemed from paganism and incorporated into our Christian life, as well as into our National citizenship.

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About People

—King Alfonso of Spain is now ten years old. It is expected that next year he will read the speech at the opening of the Cortes. He comes of age, according to the Spanish Constitution, when he is fifteen years old, and the Queen's regency, therefore, has but four years to run.

—The eminent English Judge, Sir Henry Hawkins, celebrated his seventy-ninth birthday the other day. On November 2 next he will have completed twenty years of judicial service, and in this respect will have surpassed the veteran Vice-Chancellor Bacon, who retired at the age of eighty-six.

—Dr. George Henry Emmott, Professor of Roman Law and Comparative Jurisprudence in Johns Hopkins University, has resigned his chair in order that he may accept an appointment to a chair of law in University College of Liverpool, which is associated with Victoria University. The trustees have passed a resolution recognizing his services to Johns Hopkins University.

—The late Mr. Allingham used to walk with Carlyle in the evening, when Carlyle would "rave at everything and propose nothing." One evening, on returning to the gate, Mr. Allingham ventured to say: "I have listened to you with great pleasure, Mr. Carlyle, but I do not entirely agree with you." "Allingham! Allingham!" returned the injured sage, "you always will have the last word!"

—The walking-stick which Queen Victoria has found it necessary to use during the last few years is a staff of oak, originally made for and presented to Charles II. by a citizen of Worcester. When the Queen first used it, it had only a plain gold top, but in after years she required something better to support her, so there was added a queer little Indian idol, which formed part of the booty of Seringapatam.

—Bishop William David Walker, of the Missionary Jurisdiction of North Dakota, who has been chosen Bishop of Western New York, is the tallest man in the House of Bishops. When Phillips Brooks was Bishop of Massachusetts, he was next in episcopal stature to the giant of North Dakota. Bishop Walker is well known here, having been vicar of Calvary Chapel for several years before his elevation to the episcopate.

—King Prempeh's throne, footstool, and umbrella, which were captured by the British force during the Ashantee war, have been presented to Queen Victoria. The throne, an elaborately carved armchair, apparently of European construction, is studded with numerous round-headed nails. The footstool is of barbaric design, and the voluminous folds of the deposed West African monarch's great umbrella are adorned with a curious device.

—In 1847 a Lieutenant Maclagan joined the Madras division of the Indian army, and in 1852, after applying himself diligently to the duties of his profession, studying languages, and eventually becoming interpreter of his regiment, retired. This Lieutenant Maclagan and the present Archbishop of York are one and the same person, and besides his pension he now draws a salary of $50,000 a year. Surely an Archbishop drawing a military pension is unique in the annals of the Church.

—The Duke of Marlborough's first gift to his wife after his home-coming was a little Blenheim spaniel. It is traditional in the ducal house of Marlborough that every Duchess shall possess as her constant companion one of these small dogs. The reason for this is that at the battle of Blenheim the first Duke was attended by a pet spaniel, which never left his heels for a single moment throughout the fight, and that after the battle Sarah, the Duke's celebrated wife, adopted the brave little animal and would not be parted from it again.

—By invitation of the President and students, Booker T. Washington, the colored Principal of the Tuskegee Institute in Alabama, delivered an address recently before the Faculty and students of Trinity College in North Carolina. Although Trinity College is an old Southern white college, and this is the first time he was ever invited to address a Southern white college, Mr. Washington says that he and the half-dozen colored citizens who accompanied him were treated with the greatest courtesy, and his address was received with marked enthusiasm. As he left the college grounds the students assembled on the campus and gave him their college yell in a most hearty manner.

—While Bismarck was living at Frankfort, early in his career, he was one day at a public table with a friend when two young ladies who sat opposite began talking to each other in the Lettish language. From their manner it was evident to Bismarck that they were talking about him. It happened that he had once made a visit to Courland, one of the Baltic Provinces, and had picked up a few Lettish phrases. When the ladies had talked and laughed for some time, therefore, he whispered to his companion: "The moment I say something to you in an unintelligible tongue, take a key from your pocket and hand it to me." The young ladies kept on, and suddenly Bismarck said in an unconcerned tone to his friend: "*Dohd man to azlek.*" The second man at once produced a key. The young ladies from Courland looked at their opposite neighbors, then at each other, and, blushing violently, rose and left the room.

—The Prince of Wales, it is said, does occasionally crack a joke over his mother's propensity for giving away India shawls. At the Henley regatta he was on a steam launch with a merry party, engaged in scrutinizing the other craft on the river. Their attention was especially drawn to a boat containing a pleasure party, one member of which was an elderly lady bearing a remarkable likeness to the Queen, and she seemed bent upon doing all in her power to heighten the resemblance. One of the company on board the launch approached the Prince and ventured to draw his attention to the lady in question, jocularly suggesting that it was the Queen viewing the regatta incog. Just as his Royal Highness was leveling his field-glass upon her, she rose, and, taking the shawl on which she had been sitting, threw it around the shoulders of a young girl who was with her. "It is undoubtedly the Queen," replied the Prince, quietly; "she has discovered herself; I see that she has just presented one of her India shawls."

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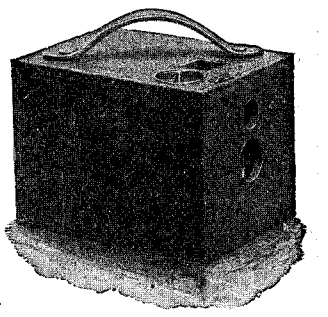

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The Business World

The Week The sensational feature of the week was the continued rise in the price of wheat. The rumors of extended crop failure in India are confirmed. One report states that relief must be organized on a large scale to keep the people of many districts from actual starvation. We have already noted the shipment of wheat from California to India; new cargoes are to be sent at once. The wheat production elsewhere than in India will be small. The price in the markets of Europe has advanced steadily of late. Here and in Chicago the dealings have been very large, and the upward tendency continued throughout the week. December wheat has touched 86½ cents; on September 9 it was 68⅜—an advance of over twenty cents. The exports of wheat and flour for the week ending last Thursday were 4,156,817 bushels, a gain of 100,000 bushels for the week, and an excess of about 1,500,000 bushels over the exports for the same week last year. The sudden and rapid rise in price is exceptional in recent commercial history, but no more striking commentary on the general recent condition of prices could be cited than that 78 cents should be regarded as a phenomenal price, when, not very many years ago, $1.25 or even $1.30 was touched more than once. If present exceptional conditions continue, the next week will probably see wheat speculation on a large scale. Corn and oats have risen in sympathy with the wheat movement. Cotton crops are larger than had been expected, and the dealings the past week have been extensive, prices, notwithstanding the great supply, holding their prices very well. Wool, iron, and staples generally show little change, but there is at last an upward rather than a downward tendency. Business failures, as reported by "Bradstreet's," were 279—12 less than the week before, but 26 more than for the same week last year; October on this point will not have so deplorable a record as the first nine months of the year. Gold imports continue, and the Government gold reserve is about $123,000,000. The New York banks' weekly statement showed enormous decreases in deposits and legal-tender holdings —$4,789,600 for the first, $5,571,000 for the second. The immense shipments to the interior and decrease of gold importations are given as the reason, and some authorities assert that there is large hoarding of gold. The unfavorable bank statement had a depressing effect on the stock market, but on Monday of this week the influence of the rise in wheat was felt favorably in the stock market, which had before been dull and fluctuating. Rates for loans on commercial paper were from 8 to 10 per cent., with little business being done.

The Baltic Canal Traffic The official returns for the North Sea and Baltic Canal during the first working year are as follows: 7,531 steamers, of which 642 belonged to regular lines, passed through the canal. Two hundred and sixty-six German and two foreign war vessels also made use of the waterway. The sailing ships numbered 9,303, of which 8,477 were German. Among the ships belonging to other nationalities were 3 Belgian, 164 English, 547 Danish, 6 French, 63 Dutch, 30 Norwegian, 174 Swedish, and 56 Russian steamers; while the sailing vessels included 20 English, 265 Danish, 2 French, 318 Dutch, 30 Norwegian, 162 Swedish, and 28 Russian. The total receipts from steamships amounted to 680,825 marks, and from sailing vessels to 216,626 marks, making a total revenue of 897,451 marks—a sum which falls far short of the official estimate of 5,000,000 marks.

Queensland International Exhibition The London "Times" announces that it has been decided to hold an international exhibition in Brisbane in 1897. The Government of Queensland has granted its official patronage to the undertaking, and Sir Arthur Hunter Palmer has accepted the office of President. The proposal has been warmly taken up by the people of Queensland and the adjacent colonies, and the necessary capital has already been subscribed. The exhibition will be opened on May 5, 1897, and will continue open for about three months. Its objects are thus described in the prospectus: "To promote and foster industry, science, and art, by inciting the inventive genius of our people to a further improvement in arts and manufactures, as well as to stimulate commercial enterprise, by inviting all nations to exhibit their products, both in the raw and the finished state. Samples of the products for which this and the other Australian colonies have become famous will be exhibited, with a view to increase the development of their natural resources." Similar exhibits are expected from Great Britain, Europe, America, India, Canada, Japan, China, the Cape, and the other colonies, to which the Government of Queensland has forwarded an official invitation to grant their substantial support to the undertaking. A fine art section will form a department of the exhibition, and for the accommodation of the art treasures and the historical objects a special block of the building will be reserved. There will also be a woman's industrial and an artisan section.

A New Tanning Process We have received a copy of Bulletin No. 38 issued by the Texas Agricultural Experiment Station, at College Station, Brazos County, Texas. The bulletin gives a very interesting account of the plant Canaigre, which, it has recently been discovered, possesses so large a proportion of tannic acid that it can be employed as a substitute for bark in the tanning industry. The experiments which have been conducted in Texas have attracted wide attention there, since it is believed that the cultivation of canaigre will be the means of establishing and fostering the tanning industry in the State of Texas. Most of the hides produced in Texas are now sent out of the State, chiefly into New England, for tanning, and the manufactured leather is shipped back for sale to Texas. If it is possible to develop the tanning industry in a large degree in Texas, a great part of the cost of freight and shipment on manufactured leather would be saved to the consumers in that region. For this reason the experiments with canaigre—which, by the way, belongs to the same family as the common dock—are valuable and worthy of consideration.

Blocks of Tea as Currency In "Cassier's Magazine" for October there is an interesting article by F. F. Prentiss, entitled "Engineering Notes from Japan and China." In his description of the customs and business methods which prevail at Foo Choo, China, "what Mr. Prentiss says of the form of currency used at Foo Choo and in the contiguous territory has special interest at this time in this country. 'The tea business,' writes Mr. Prentiss, 'seemed to be in the hands of the Russians. They have here two large factories for making tea-cakes. The tea is ground fine, almost to a powder, and then, by powerful hydraulic presses, is forced into blocks that are so hard that it is impossible to break them without a blow with a hammer. These are sent North through the great Chinese wall into Mongolia and Siberia, and pass current as money. In many localities it is the only currency used. As the blocks leave Foo Choo they weigh the same to an ounce, and the fortunate merchants do not have the vexed American money question of 16 to 1 to disturb their dreams. As the money circulates around, however, pieces are chopped off to replenish the teapots, and the blocks depreciate in value in proportion to the chunks taken.' This novel currency has at least the merit of honesty, as it passes for its intrinsic value, measured by a fixed standard."

Wood Fiber Improvements have been made in wood fiber by Otto H. Schwartz, an architect of Munich, Germany, which he claims give to such fiber a special adaptation and value as a building material, and well worth the attention of all who are interested in building and architecture. The substance is made of wood fiber impregnated antiseptically in combination with a mortar stucco, manufactured by a new and peculiar process, or in combination with a mortar of Roman cement, and has proved, says *Le Echo Forestier*, of great strength and durability. The necessity of constructing partition walls in upper stories when they do not exist on the lower floors has led to various inventive resorts for supporting such walls either by means of cast-iron pillars or with iron beams. Very light materials for partitions are also used, such as walls of iron, wire, laths of cane, etc., but to all these, it is claimed to have been proved by abundant experiments, the planks, the slabs, and even the wainscoting of the Schwartz wood fabric are superior. Furthermore, they are described as being incombustible, able to be worked in the same manner and with the same tools as ordinary wood, and are bad conductors of heat, cold, and sound.

Agriculture in Hungary We find a report presented by Dr. Murel Szilagyi, inspector of steamship navigation, to the Congress of Hungarian experts just held in Budapest, summarized in the New York "Evening Post." It indicates some of the means by which it is proposed to enable Hungarian agriculture to compete successfully with other corn-producing countries. Dr. Szilagyi, who is recognized as an authority on Hungarian navigation and economic development, states that more than three-fifths of the total Hungarian exports consist of raw materials. In recent years these have greatly fallen in value, cereals, for example, now realizing, on an average, little more than half the prices that were obtained at the beginning of the eighties. In consequence of this change the balance of Hungarian foreign trade has become more unfavorable from year to year. In 1890 the exports exceeded the imports by 44,500,000fl., while last year the excess of imports over exports reached 39,000,000fl., Hungary thus receiving 83,500,000fl. less from Austria and other countries than she did five years before. According to Dr. Szilagyi, Hungary is not in a position to support such a deficit for any length of time. Of the various factors involved in the price of corn he directs special attention to the extraordinary cheapness of maritime freights. He argues that the only way in which Hungary can avert a crisis is to counterbalance the effect of these ocean freights by a speedy development of her inland navigation. He suggests that an understanding should be entered into with Austria for an early realization of the projects for connecting the Danube with the Oder and Elbe by canals. Nearly 86 per cent. of the total Hungarian exports go to Austria and Germany. It is, therefore, evident that the system of conveyance by water should be perfected and extended.

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Ecclesiastical Wit

Ecclesiastical wit and readiness are often of a very high order. Few things have been better than Sydney Smith's famous recipe for the proposed wooden railing around St. Paul's: "If the Dean and Chapter would only put their heads together, the thing would be done." Equally severe was the episcopal criticism on an ambitious choir performance. "It reminded him," said his Lordship, "of the verse in the Psalms"—here the organist became expectant, and the vicar assumed an expression of conscious merit—"where it says, 'The singers go *before* and the minstrels follow *after*.'" On a similar occasion another Bishop is said to have thoughtfully remarked that he now understood why, in the Prayer-Book, a distinction was made between "choirs and places where they sing." In connection with singing it is again a Bishop who is credited with having rescued a whole drawing-room from the profoundest abysses of social confusion. A lady had been asked to sing, and in accordance with invariable custom declined. "They must excuse her; she wouldn't be so cruel; positively, she really couldn't sing." But to no purpose; they took it as exemplifying that

> It is the witness still of excellence
> To put a strange face on his own perfection

—or professed to—and as a result the blushing siren complied. Surely never was such a performance held! Not one note had even a faint relation to the tune; an eminent traveler was heard to murmur something about red Indian war-whoops; near and distant cats thought it a challenge from some formidable rival, and joined in the chorus with superfeline energy. At last it ended, and dead silence reigned. So appalling had been the performance that even the most conventional of compliments refused to be uttered. But the Bishop was equal to the occasion. Going up to the astonished songstress, he thanked her for complying with their request, adding, with a courtly smile and tactful intonation, "We shall know what to think another time, my dear Miss So-and-so, when you tell us you can't sing."—*London Standard.*

The Making of Pins

There is scarcely a woman living who does not use the common and every-day pin every day more or less, but few, however, ever think how it is made, remarks the "Dry-Goods Economist." To complete a pin it has to go through many hands before it is ready for the consumer. It is a very delicate article to handle, and the cost of building the machines to make it is the greatest outlay. The wire from which these pins are manufactured is specially prepared, and comes to the factory on large reels very much like gigantic cotton spools.

The wire is first turned through eight or ten little copper rollers. This is to get all the bend and kink out of it; in other words, to straighten it perfectly. After this preliminary operation is completed it is once more wound on a very large reel, which is attached to the machine that makes the pins. One of these machines makes on an average 8,000 pins an hour, and some large factories will often have thirty or forty machines at work at one time. After the pins are released from the grip of this machine they are given a bath of sulphuric acid. This removes all the grease and dirt from them.

They are then placed in a tub or barrel of sawdust. Pins and sawdust are next taken together from the barrel and allowed to fall in a steady stream through a strong air blast, which separates the sawdust from the pins. But as yet they are pointless, and pins without points would not be of much use. In order to point them they are carried on an endless grooved belt, which pa ses a set of rapidly moving files. This points them roughly, and after being passed between two grinding wheels and forced against a rapidly moving band faced with emery cloth they are dipped in a polishing tub of oil. This latter is a large, slowly revolving copper-lined tub, which is tilted at an angle of about forty-five degrees. As this revolves the points keep sliding down the smooth copper to the lower side, and owing to the constant friction against the copper and each other receive a brilliant polish and finish.

They go next to the sticker, where they fall from a hopper on an inclined plane, in which are a number of slits. The pins catch in these slits, and, hanging by their heads, slide down to an apparatus which inserts them in the paper. This machine is perhaps the most ingenious of all the beautiful and complicated contrivances that help to make and manipulate the pin. It does all this at the rate of 100,000 pins an hour, and yet a single bent or damaged pin will cause it to stop feeding until the attendant removes the offender. The pins are then stuck into the papers by the machine, which is usually operated by a skilled girl, and then they are ready for shipment to all parts of the civilized world where the common but necessary pin is a factor.—*Exchange.*

—M. Andrée, who almost started on a voyage to the North Pole in a balloon last summer, has just published in Stockholm his report on his researches in Spitzbergen, which were by no means unimportant. As has been said, he will again attempt to reach the North Pole next summer in his balloon, and to accomplish this he needs $14,000. On arriving in Gothenburg on his return this fall he received a check for $2,100, and no doubt the rest of the sum will be made up before next July, for the King of Sweden and Norway is as great a believer in the scheme as ever, and has rewarded many of the original subscribers to Andrée's fund with the decoration of the Vasa Cross.

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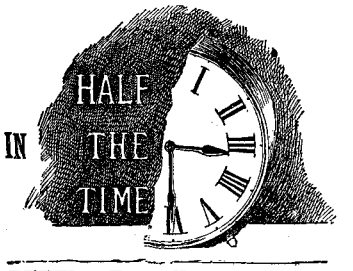

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Bits of Fun

Willie (reading)—Pa, what is a prevaricating minion of Beelzebub? Pa—A man who disagrees with you politically, my son.

Defined.—"What is an accommodation train, papa?" "An accommodation train, my son, is one that stops at every station that you don't want to get off at."—*Truth.*

From the "Plunkville Bugle:" "Yesterday we thoughtlessly called the Hon. Major Wetwissle 'an empty rhetorician.' We hasten to withdraw the statement. The Major has not been empty for twenty-eight years past."—*Indianapolis Journal.*

The Point of View.—Jackie—What does it mean by "seeing the humorous side of things"? Father—Well, my son, take a banana-peel, for example. How many sides has it? Jackie—Why, two, of course. Father—Exactly; and when some other man steps on that banana-peel, he sees the serious side of it, and you see the humorous side.—*Truth.*

"I hope," she said, thoughtfully, "that you won't have anything more to say about the manner in which women hunt bargains and get cheated." "Why not? Don't you think your sex deserves it?" "I'm not going to discuss that point. Even if we do deserve the criticism, it does not come gracefully from a man who buys hair-restorer regularly from a bald-headed barber."—*Washington Star.*

An illustration of thrift is contained in the story of a Scotchwoman, who had been promsed a present of a new bonnet by a lady. Before she made the purchase, the lady called and asked the good woman, "Would you rather have a felt or a straw bonnet, Mrs. Wilson? "Weel," said Mrs. Wilson, "I think I'll tak' a strae ane; it'll maybe be a mouthfu, to the coo when I'm done wi' it!"—*Exchange.*

On Sunday, as a certain Scottish minister was returning homeward, he was accosted by an old woman, who said: "Oh, sir, well do I like the day when you preach." The minister was aware that he was not very popular, and answered: "My good woman, I am glad to hear it. There are too few like you. And why do you like it when I preach?" "Oh, sir," she replied, "when you preach I always get a good seat!"—*Tid-Bits.*

A Wicked Scheme.—Mrs. Wickwire—Henry, I want you to stop at the printer's and order a thousand visiting-cards for Bridget Ann, and be sure to have this address on them. Mr. Wickwire—All right. Did she give you the money? "I am going to make her a present of them." "You—what—" "Don't you see? If they are got up in nice style she will stay here until they are all used up. You know how saving she is with anything of her own."—*Indianapolis Journal.*

The helpful man, who was always on the lookout to do what good he could as he passed along this vale of tears, noticed that a man he knew by sight, and who usually got off at a certain crossing, was making no motion towards leaving as the car approached that corner on this particular afternoon. He seemed absorbed in his newspaper, and the helpful man became anxious lest he should be carried beyond his destination. The car was right at the street, and still the man read on, when the helpful man pulled at his coat-sleeve and said, "I beg your pardon, but isn't this your street?" The reader looked up a moment, and replied, "Oh, no. It belongs to the traction company."—*Harper's Bazar.*

The Unfortunate Love Affairs of John Wesley

Mr. E. J. Hardy tells about some of John Wesley's matrimonial ventures in "The Gentleman's Magazine," from which we extract the following:

"My brother," said Charles Wesley, "was, I think, born for the benefit of knaves." The story of some of John Wesley's love affairs supports this opinion. His first love was a Miss Betty Kirkman, about whom he speaks with fervor: "On this spot she sat," "Along this path she walked," "Here she showed that lovely instance of condescension which gave new beauty to the charming arbor and meadows."

About five years afterward Wesley formed another attachment, this time with a Miss Sophia Hopkey. "Miss Sophy," as he called her, made herself very agreeable, even laying aside all gaudy attire, which he disliked, and dressing in white. But though the revivalist thought that he liked "Sophy," he was so little in love that he laid the matter before the elders of the Moravian Church. They replied, "We advise you to proceed no further in this business," and Wesley said, "The will of the Lord be done." Sophia did not break her heart, but very soon married a friend of her late lover, an event which Wesley thus entered in his diary: "Saturday, March 12. God being very merciful to me, my friend performed what I could not."

Grace Murray, a sailor's widow, was thirty years old when she nursed John Wesley, as she used to do the other preachers when sick, through an illness that overtook him at Newcastle. She managed the Orphan House, and had a hundred members in her class. Wesley made her an offer of marriage, to which she replied: "This is too great a blessing for me; I can't tell how to believe it. This is all I could have wished for under heaven." She traveled with him through a good part of England and Ireland, and was useful beyond description. "She examined all the women in the smaller societies, settled the female bands, visited the sick, and prayed with the penitent. She anticipated all Wesley's wants, acted as his monitor when she thought she saw anything amiss in his behavior," etc.

All this time the poor lady was distracted by the attentions of another lover, a preacher of Wesley's, concerning whom she said to the chief: "I love you a thousand times better than ever I loved John Bennet in my life, but I am afraid if I don't marry him he'll run mad."

Still, she would have married Wesley, and risked Bennet's madness, but for the interference of Charles Wesley. This meddling marplot, having himself married a Welsh squire's daughter, could not allow his brother to marry one who had been a servant. He said that if such a misalliance took place, their preachers would leave and the societies would be scattered. John Wesley refused to be dismayed, whereupon Charles rode to Newcastle and visited this dangerously attractive woman. "Grace Murray," he exclaimed, "you have broken my heart!" Explanations followed, and Grace Murray, thinking that if she married Wesley, Bennet would go mad, the Wesley family would be broken up, and the Methodist Societies ruined, married Bennet within a week. John Wesley was furious. For ten years it seemed as if God had been preparing a fellow-laborer for him, and now she was taken from him. He said: "I fasted and prayed, and strove all I could, but the sons of Zeruiah were too hard for me. The whole world fought against me, but, above all, my own familiar friend." This brotherly action deprived John Wesley of one who might have been to Methodism what Mrs. Booth was to the Salvation Army, and condemned him to twenty years' matrimonial misery with a termagant.

Instead of being a ministering angel and an inspiring genius, sharing all her husband's aspirations and efforts, Mrs. Wesley allowed the meanest jealousies to occupy her attention, and spent her time in traducing the character of one of God's most faithful servants. She would drive a hundred miles to ascertain what he was doing, and who was with him when he entered a town. She opened his letters, and listened at the door of his study when any one called upon business. She made him feel that his house was *not* his castle, and that when he went abroad he was only a prisoner at large. She even occasionally relieved her feelings by acts of personal violence. "John Hampson," writes Mr. Telford, "one of Wesley's preachers, told his son that he once went into a room in the north of Ireland, where he found Mrs. Wesley foaming with rage. Her husband was on the floor. She had been dragging him about by his hair, and still held in her hand some of the locks that she had pulled out of his head. Hampson found it hard to constrain himself when he saw this pitiable sight. More than once she laid violent hands upon him, and tore those venerable locks which had suffered sufficiently from the ravages of Time."

Still, as one of the hymns of the Revival says, "the bitter is sweet, and the medicine is food." Wesley repeatedly told a friend of his that he believed God overruled this prolonged sorrow for his good, and that if Mrs. Wesley had been a better wife he might have been unfaithful to his great work and might have sought too much to please her. If any one wish to see the pathetic picture of a henpecked saint, he should turn to a letter of John Wesley's given by his biographers, in which, after ten years of matrimonial misery, the methodical man sets forth with the precision of a Puritan sermon the various points of her conduct that ought to be changed "in the fear of God, and in tender love to her soul."

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Ocean Derelicts

Mr. J. Cumming Macdona, M.P., writes to the London "Times" as follows:

"On Thursday last 'the British steamer Storm King arrived at Antwerp and reported having sighted on August 31, in latitude 40:55 north and longitude 50:50 west, an immense derelict, a steamer of 4,000 tons, floating keel upwards.' Can any statement be more startling, or one that can convey greater terror than this unvarnished, simple story from the sea? For consider what it means. That derelict of 4,000 tons floating about right in the track of our ocean-going steamers, with no light to show its whereabouts at night, or sound or voice to indicate its presence, lies there, a solid, water-sodden hulk, a veritable death-trap of the deep, ready to engulf the sailors and passengers of the first sailing or steam ship that strikes it.

"About the same time reaches us news of an inter-ocean race between the Cunard liner Lucania from Liverpool and the American liner St. Louis from Southampton. Can any one doubt for a single moment that if either of these flying monsters of the deep, plowing the ocean at from eighteen to twenty miles an hour, ran upon this derelict in the night, it would, 'in the twinkling of an eye,' be shattered to pieces and sink to the bottom, carrying with it and launching into eternity many hundreds of souls? Is it not a crime for any government whose interest it is to guard and protect the lives of its people to neglect taking proper precautions to avoid the possibility of so fearful a catastrophe? My Derelicts Report Bill, one of the few bills passed last session, is now the law of the land. All derelicts seen by masters of British ships, whether of the royal navy or the mercantile marine, must be reported at the next port of call; but this only touches the outside fringe of this great question that so intimately concerns two great continents like Europe and America.

"I am anxious to go a long way further in this direction, and for this reason have given notice for a bill to be introduced next session in Parliament to enable the Board of Trade or Admiralty, separately or conjointly, to build or charter a ship or ships, especially suited and adapted for the purpose, to search for these derelicts, and, finding them, destroy them, or, if worth the expense, tow them as salvage into port. The American Government has been doing this with conspicuous success for several years past, and has more than once approached our Government to work conjointly with it on our side of the Atlantic as it does on its side, and publish charts of the seas most frequented by these derelicts, on which are mapped out the exact position of these dangers of the deep as last reported. Most valuable charts, beautifully got up, are issued broadcast every month from Washington. All this is done by the Americans, while we have done comparatively nothing in this direction, although we have more than ten times the amount of shipping of all the rest of the world put together. Our Government lethargy in this vital matter is to my mind a national crime."

Clothing an Army

It costs the British Government $6,250,000 annually for the clothing furnished its army all over the world, says the New York "Journal." Each of the foreign possessions, however, has to pay back to a certain extent the amount which the uniforms of the troops stationed or sent there has cost, and this entails no end of complicated bookkeeping.

India, for instance, pays for the clothing of its own troops, and also for the uniforms of the men whom England sends there. The latter item is about $675,000 annually. On the other hand, when a regiment comes home from India that country has to be paid back the full value of the clothes they wear.

The Government sells old and worn-out articles to the second-hand dealers, who, by the way, usually accumulate fortunes in a short time. The value of cast-off clothes so disposed of is about $140,000 yearly. The scraps remaining after the uniforms have been cut out also bring a matter of $30,000 annually. In all, the authorities receive back about $1,500,000, thus reducing the total cost of clothing the army to less than $5,000,000 a year.

The best quality of everything is used in the manufacture of uniforms. In fact, it is said they are too good for durable wear. A huge factory in Pimlico, London, makes a large share of the furnishings, but vast quantities of foot and head gear are bought ready made. Boots and leggins, for example, cost $1,165,000, and head-dresses $250,000.

The thousands of miles of flannel, linen, calico, cloth, velvet, etc., the millions of buttons, the tons of cotton wool, the billion of yards of sewing cotton that are made into swell tunics, tidy trousers, and warm shirts cost $2,425,000. The wages paid for making these up is over $6,000 a week. Some of the salaries paid for this branch are excellent for England. The inspector of clothing receives $6,000 and his assistants $2,750 apiece, and so on down the long list.

But all this vast expense is probably much less than the annual outlay that France or Germany makes for keeping its soldiers smart in appearance in time of peace. In Germany, for example, every man in the army is said to have four complete suits of military clothing.

Special Delivery Letters

One of the gratifying features of the year was the increase of special delivery business during the year. The number of letters specially delivered was 4,184,327, an increase of 13 per cent. over the previous year's business. The average time required for delivery was seventeen minutes. The net profit of the system was about $100,000. The number of postage-stamps, stamped envelopes, and postal cards issued was 4,195,665,523, an increase of 7 per cent. over the issues of the previous year. The value of these issues was $79,178,101.89. The increase of second-class matter mailed by publishers and news agents was nearly 12 per cent. The total weight of matter thus mailed, paid and free, was about 349,000,000 pounds. The business of registration was also increased, the rate being about 4 per cent. The total number of pieces registered was 15,106,336. The percentage of losses was reduced, the ratio being about one in every 24,000 pieces mailed. Recommendation is again made for a limited indemnity to the owners of registered matter lost in the mails. The contracts made through the Third Assistant's office for official envelopes for the use of the several executive departments and of postmasters, involving the purchase of about 130,000,000 envelopes, do not show any material reduction of prices.—*Bradstreet's.*

How to Prevent Shipwreck

A certain young woman on the North Side teaches a class in a mission Sunday-school. She has a difficult task imparting scraps of religious instruction to her young charges, and often amusing answers are unconsciously returned to questions which she asks. On one occasion she asked her pupils:

"What do the high priests do?"

And received the reply:

"They burned insects before the people," by which the youngster, of course, meant incense.

But one of the funniest experiences, which well shows the queer ideas which the children receive in their lessons, was given when, after a discussion of shipwreck which followed a lesson three or four weeks previously on the well-known story of Jonah and the whale, she happened to ask:

"Suppose a big storm arose at sea and it looked as though you were going to be drowned, what would you do?"

"I would throw a man overboard for a whale to swallow," was the reply.—*Chicago Times-Herald.*

Sure Not to Fit.—"I have been reading about the coming styles in sleeves," remarked Mrs. Frankstown. "Are they to be too tight or too loose?" asked Mrs. Point Breeze.—*Pittsburg Chronicle-Telegraph.*

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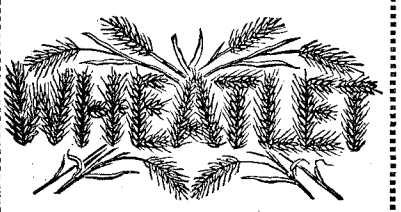

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A NORTHERN FAMILY spending their second winter in western North Carolina would like a few boarders. References required. New York and Washington references given. Address F. H., No. 1,944, care The Outlook.

LAKEWOOD, N.J.—Two ladies having a cottage in Lakewood desire to meet with a family of four or five adults to board with them for winter. Highest references given and required. Address G.F.R., No. 1,986, The Outlook Co.

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Helen Kellar's Progress

Helen Kellar, who, under the care of her friend and companion, Miss Sullivan, has made such marvelous progress in her studies during the nine years of conscious intellectual life since her teacher first joined her, has this year entered the regular classes at the Cambridge school. The object of her friends in placing her here among seeing and speaking girls is to develop her powers of self-guidance in greater degree than could have been possible under private tuition.

Mr. Gilman, the director of the school, wished, when Miss Kellar was first brought to him, to find out how great had been her progress in the different subjects which she has studied. To this end he gave her some of the preliminary Harvard examination papers—the same papers which were presented to candidates at Harvard and Radcliffe Colleges last June.

Though she had never had any preparation for college examinations, in fact had never had examinations of any sort, she passed the papers submitted with great credit. The time allowed for each paper was precisely the same as that given at regular examinations, but the questions had, of course, to be read to Miss Kellar, which made the time left for answering them considerably less. The answers were typewritten in clear, precise English, and almost without mistake either in spelling, punctuation, or subject matter. The Harvard examiners to whom they were submitted agreed that, judged by the same standard by which they are accustomed to judge all papers, Miss Kellar passed in every subject tried. These subjects were English, French, German, and History. Thus she has already passed five hours of Radcliffe's elementary examinations; this, too, at the uncommonly early age of sixteen, after only nine years of conscious development.

At the Cambridge school Miss Kellar studies Latin, history, and arithmetic with the classes. Miss Sullivan is with her constantly at school, and the two friends live together at Howells House, one of the home buildings connected with the school. Miss Kellar, who is now a tall, bright-faced girl of sixteen, tells her visitors, with evident pleasure, that she is preparing for Radcliffe. Mr. Bell asserts that she speaks better than any other mute in this country. She is still very young for Radcliffe, and two or three years more will make her not older than most freshmen, though much more keen intellectually than any. She is very popular among her bright school friends, all of whom take great interest in her.—*Boston Transcript.*

Hawthorne's Reserve

All the testimony in regard to Hawthorne is that he was not only shy, but very reserved. Frank Preston Stearns says that on the occasion of Hawthorne's last visit to the Isles of Shoals, in company with his friend, ex-President Pierce, there was also a party of New Hampshire business men, who tried to make his acquaintance, but without much success. Their after-comments were very amusing.

"Nathaniel Hawthorne is a very reserved man," said one. "There's Franklin Pierce, he's been President of the United States, yet any one could go up and speak to him. We found Hawthorne very different."

This conversation was repeated to Hawthorne's acquaintances at the Shoals, and the poet Whittier was among those who laughed heartily.

"Reserved is no word for it," said Mrs. Thaxter; and Whittier added, in words which not only seemed to describe the case, but were in themselves epigrammatic:

"Hawthorne was a strange puzzle. I never felt quite sure whether I knew him or not. He never seemed to be doing anything, and yet he never liked to be disturbed at it."—*Youth's Companion.*

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The Central Railroad of New Jersey's main line, New Jersey Southern Division, and New York and Long Branch Railroad time schedule of the fall and winter service went into effect October 13. Among other changes is that of the Lakewood service, which has, as usual, been increased with additional trains that carry parlor-cars in both directions. The distance from New York to the famous health and winter society resort in the pines of Ocean County is fifty-two miles, and this is the fine service that the Company has placed at the disposal of the public. Parlor-car express trains leave station, foot of Liberty Street, New York, at 1:45 P.M., arriving Lakewood 3:35; 4:40 P.M., arriving Lakewood 6:25; another train making principal stops leaves New York at 8:30 A.M., arriving Lakewood 10:30. Parlor-car express trains leave Lakewood at 7:45 A.M., arriving New York 9:25; 10:50 A.M., arriving New York 12:50 P.M.; 3:45 P.M., arriving New York 5:50 P.M. Train making principal stops leaves Lakewood 6:30 P.M., arriving New York 8:35.

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